

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

Vol. II, No. 25

(Price 10 Cents)

APRIL 2, 1910

(\$3.00 a year)

Whole No. 51

CHRONICLE

Two Congressional Elections—Philadelphia Strike Waning—Railroad Strikes in the East—No Tariff War—Death of Justice Brewer—Canadian Tariff Agreement—Canadian Waterways Treaty—English Notes—Irish Party and the Government—Indian Affairs—French Frauds—German Electoral Reform—A New Move in the Press Apostolate—German Chancellor in Rome—Disorder in Hungarian Parliament—Chilean Aggressiveness—Civil Strife in Uruguay—New Italian Ministry657-660

QUESTIONS OF THE DAY

Biblical Institute, Rome—The Pope of the Comet—Balmes on the Church in Trial—How Ferrer Was Tried—Catholicism in Western Canada661-668

CORRESPONDENCE

The Late Anglican Bishop of Lincoln—Church Property Frauds in France—Australia's Preparations for Defence.....669-671

EDITORIAL

Theory vs. Fact—Liberia's Crisis—National

Safety—Methodist Preachers—What's What in Pictures—Schools and Schoolchildren—Notes672-675

LITERATURE

Mental Suggestion—Hypnotism—The Approach to the Social Question—Captain Ted—The Autobiography of Benjamin Franklin—The Fruits of the Devotion to the Sacred Heart—Under the Ban—Books Received—Reviews and Magazines—Literary Notes.....675-678

EDUCATION

The Credit System—Religion in the Colleges—A New Example of University Life.....679

SOCIOLOGY

Work of the St. Vincent de Paul Society—The Burial Association—Cremation Statistics—Census Estimates—Increase of Leprosy in Mexico680

ECONOMICS

Preserving the Lobster Crop—Exports and Imports—Why Food is Dear—Bee Culture in Mexico680

SCIENCE

Pidoux's Comet—Other Comets—Ultra Violet Light—Microscopical Measurements—Zeppelin Polar Exploration.....681

DRAMATIC NOTES681-682

ECCLESIASTICAL NEWS

Beatification of Archbishop Plunket—Carthusian Monks Win Suit—Catholic Indian Missionaries—Fifth International Marian Congress.....682

PERSONAL

Sir Ernest Shackleton—Sir Alfred Keogh—Rev. E. G. Fitzgerald, O.P.—Mother Guerin—Col. Roosevelt—Very Rev. Dr. Schoenhoeft—Rev. E. A. Brodmann—Rev. L. L. Conrardi.....683

OBITUARY

T. C. Harrington—E. J. Le Breton—Herbert Railton683-684

QUERIES AND ANSWERS684

LETTERS TO THE EDITOR684

CHRONICLE

Two Congressional Elections.—The Fourteenth Congressional District, one of the Republican strongholds of Massachusetts, elected Eugene N. Foss, of Boston, to succeed in Congress the late William C. Lovering, of Taunton. A Republican plurality at the previous election of 14,250 was turned into a Democratic victory by a margin of 5,640 votes. It was the first contest to be decided by Eastern voters since the passage of the tariff measure, and had a peculiar interest on that account. The issues were high tariff, Canadian reciprocity and the high cost of living. The Fourteenth District never before elected a Democrat to Congress. The first election since the new tariff went into effect was in the Sixth Missouri District, February 1, where a Democrat was elected by the biggest plurality ever given in the district. The results of these elections are considered ominous.

Philadelphia Strike Waning.—The Central Labor Union of Philadelphia, at a meeting of the organization held on Sunday, March 27, voted unanimously to call off the general strike in that city and agreed that all union men should return to work on the following day. The report of the Committee of Ten recommending that the general strike end at once was received and approved without comment. In the statement issued by the committee the union men were urged to continue their moral and financial support to the striking carmen. Although no definite plan as to the financial support was decided on, members of several unions agreed to contribute one

day's wages each week to the support of the carmen as long as the strike continues. As a result of many conferences within the past few weeks, the actual differences between the carmen and the railroad company have been reduced to the status of the 174 men discharged and the recognition of the union. The men insist that they alone shall be recognized as union men, that no other union be considered and that all employees must belong to their union. The company absolutely refuses to accept this position. From present indications the strike is likely to die of inanition.

Railroad Strikes in the East.—The officials of the New York Central and Hudson River Railroad Company refused the request of the 7,000 conductors and trainmen for an increase in wages. A vote will now be taken on the question of a general strike. If the majority of the men are in favor of going out, recourse will be had to arbitration under the Erdman clause of the Interstate Commerce Act.—In the strike of the trainmen, conductors and yardmen of the New York, New Haven and Hartford Railroad a satisfactory settlement was reached on Monday. Every demand of the employees was granted. A liberal wage increase and a shortening of the hours of work were agreed upon. The concessions will mean an additional expense to the road of about \$500,000 a year.

No Tariff War.—In a special message on March 28, President Taft informed Congress that negotiations under the maximum and minimum clause of the Payne-Aldrich

tariff act were now substantially and satisfactorily completed with all nations of the world. The German market is open to a trade in oleomargarine which will amount to about \$2,000,000 a year; American pork will not be subjected to microscopic tests, and concessions have been made to a great variety of manufactured articles. France grants her minimum rates on American products to the amount of \$37,000,000 out of a total importation of \$40,000,000. Among the items so favored are petroleum, lard, coffee, agricultural implements, typewriters, adding machines, furniture, tools, sewing machines, locomotives, traction engines and a host of other manufactures. Greece will open her markets to American cotton seed oil, and Servia has promised to do the same. In the case of Austria a great number of concessions are promised which the legislative situation prevented her from granting immediately. In every instance discriminatory legislation which seemed imminent has been averted and the concessions obtained fully warrant the expectation that under the Payne law the export trade of the United States will be materially increased.

Death of Justice Brewer.—Associate Justice David J. Brewer of the Supreme Court of the United States died suddenly of apoplexy on March 28. He was born in 1837 and began the practice of law in Leavenworth, Kan., in 1859. In 1884 he was appointed by President Arthur Judge of the United States Circuit Court, and five years later was called to Washington as Associate Justice of the United States Supreme Court. He was a strong supporter of State Rights and held that the Tenth Amendment reserved to the State all the powers not delegated expressly to the Federal authorities.

Canadian Tariff Agreement.—The negotiations between President Taft and the Canadian Minister of Finance, the Hon. W. S. Fielding, which were begun at Albany on March 20, were concluded at Washington on March 26. Until the official announcement is made full details of the agreement cannot be given. But the fact that a definite agreement, which removes all the points of difference between the two countries, has been reached, is made clear. The Secretary of State, Mr. Knox, has issued a statement to the effect that intermediate rates have been accorded to a sufficient number of American imports to remove the imputation of undue discrimination and that the American minimum rates will be granted to Canadian imports after March 31.

Canadian Waterways Treaty.—The International Waterways Treaty, which has been held up by the United States Senate for nearly two years, is now approved by the Canadian Government. The point of dispute that has hitherto delayed the agreement was the right to use for irrigation the water of the Milk River, which flows from Montana into Canada and then doubles back into the United States. This right had been disposed of in a

concession by the Canadian Government, but the treaty arrangement is said to have allotted to Canada a less amount of water than the Dominion had agreed to allow the firm to which the concession had been granted. The first article of the treaty provides that boundary waters, including Lake Michigan, shall be free to both countries equally, and in particular that all artificial channels now or hereafter made on the United States side shall be free to Canadian vessels. This makes the whole chain of canals from the head of the lakes to the Atlantic free to vessels of both nations. Article 3 prohibits any new uses, obstructions or diversions of boundary waters which would affect the natural level or flow of such waters on the other side of the line except by government authority and with the approval of a joint commission consisting of three American and three Canadian representatives. This clause particularly affects the Chicago drainage canal and the Erie Canal projects. Thus, the treaty, which settles the last important disagreement between the two countries, provides for the conservation of water power, especially at Niagara Falls, and for the maintenance of an adequate flow of water in all boundary channels.

English Notes.—Contracts for building the Australian Dreadnought and that of New Zealand have been let on the Clyde. They are to be of the Indomitable type and will each cost ten million dollars. They are to be ready to leave England in July, 1912. The Australian ship will belong to the Commonwealth Navy; the New Zealand one is a gift to the Imperial Navy and will be flagship of the China-Pacific squadron.—The Archbishop of Canterbury, in supporting Lord Rosebery's resolutions, pointed out that hereditary peers have been the chief element of the House of Lords only since the Reformation. In earlier times they were often outnumbered by the spiritual peers of parliament.—Owing to the bursting of a dam which confined the waters which had gathered in an old coal mine on a mountain side, a flood swept through the mining town of Clydach Vale in Wales. Six persons perished, one, a woman, the other five, children under nine years of age. Six hundred children in school were saved through the presence of mind of their teachers.—Prebendary Egerton has just died at the age of 98. He was present at the opening of the Liverpool and Manchester Railway in 1830 and witnessed the accident that caused the death of Huskisson, one of the ablest cabinet ministers of the day.—A parliamentary report shows that the Territorial Force actually enlisted numbers 276,618 men; the establishment provides for 312,490; the deficiency, therefore, is over 35,000.

Irish Party and the Government.—The Irish members speaking in various parts of Great Britain on St. Patrick's Day insisted uniformly that there could be no compromise with the Government and that resolute ac-

tion, strictly in accord with Mr. Asquith's pre-election declaration, was the essential condition of the Irish Party's support. Mr. Redmond, presiding at the London banquet at which Bishop Auxiliary Anderson of Boston was the chief guest, said the general election had shown, not that Home Rule was dead, as Mr. Chamberlain declared a few years ago, but that British objection to Home Rule was dead. The House of Lords blocked the way to that and other democratic measures and any hedging, hesitation or evasion would be as disastrous to the Liberals as Lord Rosebery's shuffling policy had been a few years ago. The policy of letting go their grip on the Budget before they know what will happen to the Veto is one that Ireland cannot uphold. "We will take part in no sham battle. We will stand for no policy of vacillation. We demand a straight fight and, come weal or woe, we at any rate will stand by our pledges and our words." Mr. Redmond added that the Budget was not their ground of objection. Parts of it were most unsatisfactory but they would accept it without change of a comma if they had assurance that the Government could deal effectively with the Lords, the one obstacle to the accomplishment of the Irish Party's paramount purpose, Home Rule. Mr. Dillon has denied the press report that there is any friction between him and Mr. Redmond or other members of the party. The annual parliamentary collection showed a large increase on previous years. Ten bishops and one archbishop were among the first subscribers; most of them doubled their usual subscriptions and all wrote approving the work and policy of the party.

Indian Affairs.—Seditious agitation increasing in Eastern Bengal has obliged the Government to proclaim several districts under the Seditious Meetings Act. Some of the prisoners lately pardoned are participating actively in the sedition.—At the trials arising out of the murder of Mr. Jackson at Nasik, the examination of a young student elicited the secret revolutionary oath. It is as follows: "Remembering the Arya Mother, my family deity and my guru, I take this oath. I have this day joined a secret society. If I disclose this to the Government then I shall submit to any punishment members may inflict. Like Khudiram, Arabindo, Tilak and Dutt, I will assist in patriotic work." The Dalai Lama has been the guest of the Government, which styles him "His Holiness." This reminds one of the Burmese war that resulted in the deposition of Theebaw some twenty-five years ago, when the Government's official designation of the head of Burmese Buddhism was, "His Grace the Archbishop of Burma."

French Frauds.—French newspapers, discussing the Duez and other scandals in the administration of property taken from the religious orders, are far from believing that the vote of confidence obtained by the Briand cabinet in the Chamber and the Senate ends the

difficulty. The general opinion is that M. Combes is back of all these disclosures. Ambitious of resuming the reins of power and nursing revenge against his political rivals, he has watched and seized this opportunity to discredit the Briand Cabinet and compass its downfall. It will be remembered that when Combes was premier, he had to defend his son against the charge of having made an offer to the Carthusians that if they paid in one million francs they would be authorized to remain in their monastery and continue to manufacture their liqueurs. On investigation it was found that the offer had really been made and the million francs demanded, but that M. Edgard Combes' connection therewith was not proven. The affair made a great noise at the time and Combes, who was overindulgent to his son's youthful indiscretions, got it into his head that M. Millerand was one of the prime movers in the "Carthusian million" campaign. Millerand is now Minister of Public Works and so Combes attacks the honor of this man who stands in the way of his return to power. It was expected that Barthou and Millerand might be claimed as scapegoats to save the rest of the Cabinet, but when the vote of confidence passed the Senate by 261 to 13 Combes did not even open his mouth.

German Electoral Reform.—The German Socialists are making their usual boastful claims to influence the masses. According to them the present agitation for franchise reform in Prussia is due entirely to their party tactics, and more particularly to the immense popular demonstrations which the party planned in the great centres. But they are not quite as ready to confess that the agitation has produced no helpful effect whatever and that the fear engendered by these same popular demonstrations is responsible for the failure. The proposition favored by the Government and likely to pass is the Landtag rather strengthens the old policy than mitigates the conditions found fault with in the existing franchise in Prussia. Correspondence from the new bureau of the Volksverein in Munich-Gladbach notes this fact, and the assertion is made that the Socialists were never sincere in their pretended fight for electoral reform. At least, the contention is, that the Socialist party urged the measure not purely and solely in order to better the political situation in Prussia, but chiefly because they saw in it a weapon to strengthen their own policies and to aid them in their purpose to enkindle strife between the classes. A quotation from an article in the *Dortmund Arbeiterzeitung* of August 13 of last year, announcing the scope of the campaign then beginning, lends color to the Volksverein charges. "When we demand universal, equal, secret and direct franchise in balloting for all elective officers," so runs the excerpt, "we do so, not precisely because this manner of elective choice is alone the right and just one, but because it appeals to us as calculated to further the revolutionary struggle of the workingmen and because we recognize

that the clamor for electoral reform is a policy well calculated to rouse the classes from their lethargy and, therefore, a specially helpful weapon in the war of the classes."

A New Move in the Press Apostolate.—The Volksverein, already known for excellent service through its Press Bureau, has begun a new movement in its christianizing influence of the people. The Verein is spreading broadcast a series of leaflets or "Catholic Popular Letters." The latest leaflet, a "Letter to the Parents of First Communion Children," offers in popular phrasing excellent suggestions and advice regarding the religious, moral and the social training and instruction of their children. The purpose of the publication is to meet a state of affairs which conditions of to-day make evident. Young people are commonly enough left to shift for themselves at an earlier age than heretofore and are more quickly called away from the safeguards of home to meet the dangers of the world about them. Hence, as the introduction to these letters affirms, the need of special attention to the home-training of children. The purpose of the latest development of the Verein's Press Apostolate is to make clear to parents the manner in which this all-important home-training is to be secured.

German Chancellor in Rome.—Dr. von Bethmann-Hollweg, the German Imperial Chancellor, visited Rome last week to have opportunity to confer with the statesmen of Italy and to reiterate his confidence in the success of the triple alliance, which expires in 1914. During his stay in the city he was received in audience by Pius X, who conversed with the German statesman for half an hour. Following the etiquette established years ago by Emperor William in proceeding from what is nominally German soil in Italy, the Chancellor, in making his visit to the Pope, drove first to the palace of the Prussian legation, accredited to the Holy See, and thence to the Vatican, where he was received with the usual ceremony. In a later visit to Cardinal Merry del Val the Chancellor is reported to have discussed the situation of the Catholics in Poland and the matter of the protection of Catholics in the missions of the East and Far East.

Disorder in Hungarian Parliament.—The long continued bickerings of party leaders and followers in Hungary led to a scandalous outbreak in the House of Parliament in Budapest last week. The Premier, Graf Khuen von Hedevar, unable to make headway against the opposition factions, dissolved the Chamber by royal decree. His act was the signal for a riotous outburst by the opportunists, who claimed that the dissolution was unconstitutional. Beginning by shouting down the Premier, they speedily stormed the tribune, and ink wells, books and other missiles were hurled at the heads of the Ministers until these took refuge in flight. Both Graf von Hedevar, and Count Serenyi, the Minister of

Agriculture, were struck by flying ink wells and their heads cut open. Count Serenyi may lose the sight of one eye. It was announced at once that the Government would instruct the Public Prosecutor to proceed against those causing the outbreak. The announcement appears to have been followed by active investigation, and on March 25 Representative Polonyi was arrested and charged with chief responsibility in the brutal scenes enacted in Parliament. He is affirmed to have led the violent attack on the Ministers. The wounded Ministers have received assurances of sympathy and regret from every part of the Kingdom. In an ovation tendered to Graf Khuen by the members of the National Labor Party recently organized by the Premier to support his policies, the Premier made known his determination to pursue these policies to the end despite the scandalous agitation of the opposition. His chief regret, he declared, was the likelihood of evil repute coming to his people because of the outbreak.

Chilean Aggressiveness.—The Peruvian province of Tacna, with an area of 8,688 square miles, has been administered by Chile since the defeat of Peru and Bolivia in 1883. It was then arranged by treaty that in ten years the people should decide by vote whether the district should be Peruvian or Chilean territory. The vote has not yet been taken. Chile recently ordered the Peruvian priests in Tacna to leave the province. Peru then closed its legation in Chile and left its interests in the care of the American representative. Chile also closed its legation in Lima. Owing to Peru's weakness and unpreparedness, no hostilities are looked for. The common opinion is that Chile will not submit the question at issue to the decision of the citizens of Tacna, for the province is needed to round out Chile's northern frontier.

Civil Strife in Uruguay.—Bands of guerrillas, some from Argentina and Brazil, have been giving the Government no little trouble. In a manifesto published by the revolutionists they charge the Government with unconstitutional centralization of power, with crippling the pastoral interests of the country, and with preventing free elections. Under the leadership of Manuel R. Alfonso, the "white" Liberals are trying to oust the "red" Liberals who have been in control for the past fifty years. The discovery of a secret treaty between Brazil and Uruguay leads to the belief that a recent loan made by Brazil to Paraguay is for the purpose of establishing a triple alliance against Argentina.

New Italian Ministry.—Signor Luigi Luzzatti, minister of agriculture in the Sonnino cabinet, has been called by the King to form a new ministry. The Marquis of San Giuliano will have the portfolio of foreign affairs and three Radicals will hold office.

QUESTIONS OF THE DAY

Biblical Institute, Rome

The first of the public conferences to be given by professors of the Biblical Institute in Rome was delivered on Thursday, March 2. The President, Father Leopold Fonck, S.J., addressed an auditory of about 800 ecclesiastics on the Bible and Natural Science, a subject which he divided into three parts, to be treated in three successive weeks. The first lecture, of which we will give an abstract, he devoted to general principles; and he threw into the conference an interlude of photographic views taken by himself in the Holy Land on the flora and fauna of the country. He spoke for an hour and a half without notes, in the style of that free and tutorial teaching which has been adopted in the program of the Institute. To us this form of fluent and magisterial discourse, always commendable for its independence of manuscript or notes, was the more gratifying on the present occasion, inasmuch as the professor used the Italian language which was not native to him, and yet his apology for what he called the imperfection of his style proved to be quite unnecessary. A distinguished Italian professor remarked afterwards, that the matter was so interesting as to put out of sight any literary qualities. We are under the impression, however, that such a form of free and unhampered discourse is in Italy an innovation. We put the question on a former occasion to a Dante professor, why had he read a manuscript in a certain public lecture. He was a voluminous author, and must have been perfectly well qualified to deliver his thoughts in proper style without such an incumbrance, which deadens the delivery of the speaker and the interest of the hearer. He answered: "It is a mark of respect for your auditory to have your paper prepared, and to read it." We should be glad to hope that the breach of such formalities, now committed by the Biblical Institute, will have shown a better way of paying respect to your audience than the dead-and-alive method of prosing through a manuscript, and perhaps inducing your hearers to doze.

We presume to give an abstract, more or less exact, of what this first lecture contained. Limiting himself on this occasion to principles, the speaker explained a preliminary distinction between Phenomena and Facts, as they occur in the Bible. Phenomena are the appearances under which natural events show themselves; thus the sun appears to rise, and it appears to set. Facts are positive occurrences which are asserted to have taken place; as, for instance, that a certain day was lengthened at the voice of Josue. As to a knowledge and explanation of the intrinsic causes and conditions which determine the inner nature of facts and phenomena, natural science has advanced much in the course of ages. We are far ahead to-day of where men in the sixteenth century stood, and

immeasurably more advanced than people who lived thousands of years ago.

Five principles govern the interpretation of statements, in which the facts or phenomena of nature are recorded.

The first is, that in the narrations of sacred writers there was never any intention to teach natural science. Secondly, the writers tell what sense reported, but do not tell of the intrinsic causes or constituents determining such phenomena or facts. Thirdly, the language used is popular; it is not that of scientific formulas. Even to-day, the familiar language of mankind has it, that the sun moves; it rises; it sets. So Josue said: "Move not, O sun, towards Gabaon, nor thou, O moon, towards the valley of Ajalon." Our Lord said that the mustard seed "is the least indeed of all seeds;" and so it was in popular language. Fourthly, the men inspired by God to write in His name, were men of their age, neither more nor less. The inspiration regarded a message for which they were used. They were the instrumental cause, elevated by God the primary agent for the exercise of that function.

Fifthly, the function discharged by the secondary instrumental cause, operating in the hands of God, was defined and limited. God preserved his messenger from error in the conveyance of the matter to be delivered, leaving him to his own habits of thought in the way of expressing the message. The man with his idiosyncracies, his preconceived notions, or his ignorance, may have had his own opinions on the essence of the phenomena which he alluded to, which he dealt with or used. Like every man of his day, he may have believed that the earth was the centre of our system. He affirmed, for instance, that "the sun and the moon stood still." The phrase was perfectly correct to express in the language of the day the specific character of the fact recorded: "There was not before nor after so long a day." Had he said: "The earth stopped revolving," he should have been understood as little as a physicist or chemist in our age, who should speak of electricity or the ultimate elements of matter in the language of next century, which will know more about them than we do, and probably something very different. In short, the terminology or notions used to convey a message do not enter into the contents of that message, any more than the diverse figures of speech used on an identical fact by a Philadelphia Convention and an Iroquois chief enter into the meaning of the fact. The one says: "Diplomatic relations are broken off with Great Britain;" the other says: "The hatchet is taken up against the Great Father beyond the Big Lake." Obviously, both convey the very same meaning.

Two illustrations serve to bring out this point, that the function, wherein God is the principal agent and man the secondary instrument, is defined and limited. St. Paul treats with the Corinthians of a gift imparted to some among them, whereby these persons spoke unknown tongues; and he distinguishes between the *pneuma* or spirit, to which the gift was imparted, and the *nous* or

mind, which was the man's natural understanding. He says expressly: "If I pray in a tongue, my spirit prayeth, but my understanding is without fruit." Here the double cause, God bestowing the gift of a foreign tongue and man using it, was complete and in full operation; yet the man's natural understanding was obtuse to his own gift; it was "without fruit." Therefore St. Paul enjoins if such a one speak in the Church let there be an interpreter; that he and others may know what he is saying. Similarly, in the matter of the Pope's infallibility. An occupant of St. Peter's Chair may have private opinions of his own on a point to be defined; and these opinions may not agree with the lines of doctrine, if and when defined. But those private opinions *embroidered* on his mind will never affect the definition which issues from his mouth; for, by the guarantee of infallibility, the Pope when he speaks *ex cathedra* shall be as immune from error in the precise exercise of that function, as the inspired writer of Sacred Writ was immune in delivering the contents of a message. The phenomenon he stated; the precise *noumenon*, with which he accompanied it in his own mind, may have been his own, and exclusively so.

THOMAS HUGHES, S.J.

The Pope of the Comet

The comet so long heralded, wheeling at last from that trackless void where for three-quarters of a century unseen it kept its appointed path, has swept into our ken. If the waterfowl, winging its flight to its sheltered nest while the heavens still glow with the splendors of the dying day, has a lesson for our hearts, what a message does this visitor write in flaming characters across the sky? Where has it been so long sailing, that argosy of light? To what uncharted seas will it again turn its flashing prow? What oceans has it crossed? What other craft, fire-wreathed from stem to stern, has it spoken on its way? What isles and capes and headlands aflame with the beacon lights of God has it passed? Not once by towering surges of fiery billows, not once by tyrannous blasts of khamsin winds racing from the fields of space, was it driven from its course. Out of its haven, years ago, it steered into the deep; under the hand of its unerring Helmsman, it has put into port again. It speaks of immensity, of eternity, of God.

Many will correctly interpret the comet's message. Some, perhaps, even in this scientific age, will gaze upon the portent with a secret dread, and see it shaking from its horrid locks pestilence and war. The astronomer who sweeps the heavens not merely with his telescope, but has a brain and heart to understand and feel, as he thinks of those silent, fathomless abysses whence the visitor comes, may exclaim with Pascal: "The silence of those boundless, infinite spaces terrifies me." A few may recall and believe the oft-exploded story of the Pope who, in 1456, is said to have excommunicated the

comet, and with bell, book and candle tried to shoo it from the skies. He is worth remembering.

We do not mean to refute the calumny that Callistus III issued a papal Bull against the very comet we are now gazing upon. That task has been time and again completely and thoroughly done. (Cf. AMERICA, Vol. I, p. 689—The Month, Feb., 1907, pp. 151, ss.) Such a critical and impartial historian as Pastor says: "The silly story, repeated by Draper and Arago, that Callistus caused bells to be rung against the comet and excommunicated it does not merit refutation" (Pastor-Antrobus: Hist. of the Popes, Vol II, p. 401, n.). Quite recently, at the request of Fr. Stein (1) of the Vatican Observatory, and aided by him, Dr. Aemilius Ranuzzi, one of the Papal archivists, examined the documents of the reign of Callistus. No Bull against a comet was found; there was no trace of anything like it.

Neither shall we attempt to justify every act of Callistus. Cardinal Hergenröther's principle is a bold but a correct one: "The historian of the Church has the duty to dissimulate none of the trials the Church has had to suffer from the faults of her very children, and sometimes from those of her own ministers." We admit that Callistus III is open to the charge of nepotism. He was a Borgia, and though with one exception the noblest of them all, he had some of the defects of that self-willed, passionate race. His partiality to his nephews, especially to the Duke of Spoleto and to Rodrigo Borgia, the future Alexander VI, is hard to explain. The results were disastrous, but it is only fair to say that could the high-minded and personally irreproachable Callistus "have foreseen the evil which his nephews would do to Italy and the Church, he would certainly, instead of elevating them, have banished them to the deepest dungeons of Spain" (Pastor-Antrobus: Vol. II, p. 448).

The private character of Callistus was above suspicion. When, as Cardinal of Valencia, he was elected Pope on the death of Nicholas V, all who knew him gave unanimous testimony to the purity of his life, his lofty ideals, his high intellect, his energy and integrity. He was not as learned or as cultured as his great predecessor, but was not without letters. The Vatican Library owes some additions to him. He was especially skilled in Civil and Canon Law, branches which he had taught with success at the University of Lerida. His life as priest and bishop had been stainless. He was simple and unaffected in manners, austere to himself, kind and condescending to others. The poor and the needy never appealed to him in vain. His contemporary, St. Antoninus, Archbishop of Florence, bears unequivocal testimony to his sense of justice, to his prudence, penetration and impartiality. He became the champion of the Martyred Maid of France and juridically and officially cleared her name of all the slanders heaped upon it by passion and hate.

(1) Calixte III, et la Comète de Halley: J. Stein, S.J.

This old man—he was now 77—thus lifted to the Chair of Peter, April 8, 1455, had but one passion, one dream, to rouse the princes and people of Europe against the conquering hosts of Islam. During the three years of his pontificate he was the champion of Christendom against the Turk. Immediately after his election he made a solemn vow to oppose the infidel. Europe needed such a leader.

The thunder of Mohammed's artillery, when but two years before his guns had hurled down the ramparts of Constantinople, the battle-cries of the janizaries pouring through the breach, the scenes of slaughter which followed, for a moment dazed and appalled the Christian world. In Venice the terrible news was received with a mournful but eloquent silence. In Rome the people broke into sobs and lamentations. The work of Constantine was undone, the other Rome was no more. The whole West looked up and shuddered; meteor-like the Crescent blood-stained had leapt to the zenith. Constantinople was the breakwater against the oncoming tide of Asiatic barbarism. The breakwater was down, the tide was rushing in. From that day another era had begun. The intruding Osmanli had pitched his tent on shores from which his racial characteristics, his traditions, his religious, ethical and social code excluded him. Constantinople had now become a plague-spot to the West. From that day, the Turkish question interminable, insoluble, had begun.

Byzantium in his grasp, Mohammed swore that he would stable his war-horse in St. Peter's. From his watch-tower Callistus heard the tramp of the Sultan's victorious legions. The spirit of the old Spaniard whose sires had battled with the Moors awoke. He thought of nothing but the Holy War. Every other object almost was forgotten. He realized the magnitude of the danger threatening the Christian commonwealth. In his addresses, in his Briefs and Bulls, in public, in private, he warned, threatened, prayed. He turned naval constructor and engineer, built dockyards on the Tiber and soon launched a little fleet of sixteen galleys to fight the infidel. Its Admiral, Cardinal Scarampo, was commissioned to scour the Ægean. In the course of its protracted cruise the fleet threw supplies and munitions into Rhodes, beat the Turks at Mitylene, capturing twenty-five of their ships, struck the shackles off thousands of Christian slaves, drove the infidel from Imbros, Thasos, Lemnos and Samothrace.

The Pope sacrificed money, costly book-bindings, even Church-plate, for the expenses of the sacred cause. He was willing "to wear only a linen mitre for the sake of defence of the Holy Gospel and of the True Faith." The palm of glory, he wrote, grows nowhere but on the battle-field in the Holy War. His legates crossed and recrossed Europe to preach the Crusade. Carvajal went to Germany. Statesman and almost saint, Juan Carvajal more than twenty times Legate of the Holy See, was one of the noblest men of his age. After his death Cardinal

Bessarion built him a monument with this fine epitaph which he fully deserved: "Animo Petrus, pectore Cæsar erat;" "A Peter in spirit, a Cæsar in soul." Nicholas de Cusa was despatched to England and Germany. France, Spain, Scotland, Ireland, Norway and Sweden heard the ambassadors of Callistus summoning kings and people to take the Cross. But in his fight against Islam "the noble old man" was almost alone.

(To be continued.)

JOHN C. REVILLE, S.J.

Balmes on the Church in Trial

More than casual interest has been aroused throughout the Catholic world by the preparations for the fitting observance in 1910 of the centenary of the birth of the great Catalan philosopher, Jaime Balmes. Among his papers was found an autograph article on the trials of the Church, with which *Razón y Fe* for March honors its pages. It is as fresh and timely as if the noble mind that composed it long years ago were here to-day, earnestly active as once it was, in the great work of the Church. Readers of AMERICA may peruse it with no little spiritual profit.

If the clergy cry out against the spoliation of which they are victims, they are called covetous; if they complain that they are deprived of what is left of some privilege, they are charged with pretensions to medieval predominance; if they ask for equal civil rights with the laity, they are reproached with ambition; if they preach against scandals, they are accused of intolerance; if they raise their voices against certain perverse doctrines, they are taunted with obscurantism; if they denounce vice and corruption, they are branded as hard-hearted and inimical to progress; if they promote pious exercises, they are taxed with superstition or exploitation of the gullible people; if they defend dogma and point out those who tarnish the purity of the Faith, they are stigmatized as slanderers; if they maintain the sacred and indisputable rights of the Church, they are howled down for their usurpation of authority over the civil power; if in politics they side with the common people, they are anarchists or regicides; if they side with the rulers, they are partisans of tyranny; if in some question they combat excessive liberty which is license, they are sworn enemies of the rights of the people; if they petition for the application of the principle of liberty with all its consequences, it is denied them under color that they wish to exploit it in their own favor.

How are the clergy to lessen or do away with the animosity with which they are assailed? It is very simple, say certain men. Let the clergy devote themselves to teaching religious truths and morality; let them keep out of worldly affairs and politics; let them utter only words of peace and reconciliation, and show in their conduct all virtues and chiefly charity and disinterestedness, and so forth, and so forth. Fair words these, but only

words. Far be it from us to combat the counsels which in this or some similar shape are given to the clergy; but we would like to make a few observations. Do those who advise thus think that all the trials suffered by the Church are to be blamed exclusively on the clergy? It so, we wish to remind them that Jesus Christ our Lord, who was surely a model of all holiness, was hated, slandered, persecuted and condemned to a shameful death. We see in the eleventh chapter of Hebrews how the just were treated before His coming. Now under one pretext, now under another, such has been the lot of the virtuous in all ages. Besides the designs of Providence in thus proving the saints, as gold is tried in the crucible, there are other motives which present themselves in explanation of this fact. The Church exacts faith, and this is enough to raise up enemies cruelly bent upon her destruction. If a writer's works are pointed out by the Church as dangerous, will it not be to his interest to rail at the ignorance, intolerance and fanaticism of the clergy? We have a very recent illustration of this in "The Wandering Jew," in which Catholics, men and women, lay and clerical, are represented as a combination of hypocrisy, perfidy, treason, cruelty, infamy and all kinds of wickedness. And all this is instilled not by calm reasoning but by a succession of dramatic and intensely interesting scenes. Again, the Church cannot consent to live the slave of any power. She is the friend of the civil authority and inculcates obedience to it, but she cannot tolerate that that authority should go beyond its due limits and lay profane hands on the sanctuary. She represents, admonishes, protests and faces persecution. On such occasions there are never wanting vile flatterers who, uniting their voices with those of non-Catholics of one kind or another, prod the civil authorities to harsher measures by blathering about deploying all their forces against "ecclesiastical usurpation."

Lastly, the Church, in fulfilment of her divine mission, must reprehend vice, be it found among the mighty or among the mean. King and vassal, rich and poor, learned and simple, learn one and the same doctrine from her. Where there is iniquity there falls the Church's reprobation; where there is a scandal there the Church condemns. Therefore the Church must have enemies, some even of her own household. The Church's function in the world is like that of reason and grace in the individual, that is, to resist the passions, to direct them, to hold them in check, and to subject them to the rule of the eternal law which is in her keeping. Just as reason and grace continually strive in the individual against his evil inclinations, and this strife will go on while man exists, so likewise the Church, which has truth in her dogmas, holiness in her moral code, wisdom, rectitude and prudence in her discipline and laws, cannot fail to encounter strong and active resistance from those men who are swayed solely by worldly interest, who do not regulate their conduct by the dictates of right reason but rather follow their passions.

If one were to judge of the misfortunes of the Church by the impressions of the moment, or were to heed only the unmerited contradiction which she suffers and the injustice and oppression of which she is the victim, overwhelming sadness would crush the heart; but when one's mind is raised above the storm-racked plain of the passions, and the past and the future are viewed in the light of history and prophecy, when one reflects that the Church is not a human but a divine institution, that unto the consummation of the ages she has the assured assistance of her Founder, Jesus Christ, when one knows that by the unfailing promise of God the gates of hell shall not prevail against her, the spirit is strengthened and the heart is consoled, the days seem less evil, forebodings less dismal. One sees the bark tossed by the raging waves which threaten to engulf it, but he whom it carries, heartened by the word that cannot err, serenely faces the howling tempest, for he knows that the Almighty Hand will save it from the sunken rock, protect it from the angry waters and guide it to the blessed haven of salvation.

How Ferrer Was Tried

III.

I have been asked whether Ferrer's previous character and teachings may not have had something to do with his condemnation. This question cannot be answered by anyone outside of Spain, for certainly he had not kept himself in anywise aloof from the events which counted against him. For instance, there were some six revolutionary events before the July riots; he was on hand at the time of every one of them. It may have been a coincidence, but it was a coincidence that had a sinister aspect. Take the bomb explosion of May 31, 1906, when the King and his fair young bride narrowly escaped instant death on the Calle Mayor, Madrid. The man who threw that bomb, which killed ten persons, and who was executed for it, was Mateo Morral, a professor in *La Escuela Moderna*, placed in that position in Madrid by Ferrer. Ferrer at that time was on hand in Madrid, was living in the same block with Morral and was visited from time to time by him and various noted Anarchists. Ferrer was arrested along with many others, and was kept for eight months in the Model Prison in Madrid, but while many circumstances pointing that way were brought out, no evidence directly connecting him with the bomb-throwing was discovered, and so he was acquitted. It is absolutely untrue that there was a special court organized to try him on that occasion. But these questionable facts and circumstances may have weighed against him when it came to a question of clemency.

Ferrer was not a man of education. He was the founder of a school, who never wrote a book. His writings in correspondence and verses do not exhibit any reason but rather follow their passions.

type of man who is a leader, by reason of his ability to arrange things and provide the means. Of his life I need say little. He was born in Alella, in the province of Barcelona, and became a railway brakeman, and then conductor, had some trouble in smuggling on the French frontier, and then went to Paris where he fell in with the Anarchist school and imbibed their doctrines. He quarrelled with his wife, deserted her and afterwards obtained a separation, and left her to take care of his three children. All were disinherited in the will which he made at Montjuich, just before his death, and his fortune left to Soledad Villafranca, his mistress, who was younger than his eldest daughter. He died a comparatively rich man, for he obtained from Mlle. Ernestine Meunier, a pious old lady of Paris, money to found children's asylums in Barcelona, which were to be operated under Catholic auspices as religious institutions. He even gave her a statue of Our Lady of Mount Carmel, in token of how he was carrying them on. At her death, she left him property in Paris, upon which he realized over a million francs. She died a Catholic, putting that very expression into her will, and left legacies for Masses for her soul.

After her death he changed his asylums into *La Escuela Moderna*, the Modern School, a name which he took over bodily from a greater man, the historian, Don Rafael Altamira y Crevea, one of the foremost professors of the University of Oviedo, who had used it for many years and had used it in a religious sense. After the bomb-throwing episode of 1906, the various branches of *La Escuela Moderna* were closed and a new name, *La Escuela de la Casa del Pueblo* was adopted for it. A book-selling and journalistic venture was also added to it. Books from the French and new books written in Spanish, in which all mention of God or country were omitted, were compiled. As a rule, these books are inferior to the text books used in the Catholic and government schools, and a comparison of the two sets of books upon any subject will demonstrate that. His chief instructor for the girls' schools was Mme. Clementine Jacquet. She was a French Anarchist who kept a school at Sakha in Egypt for several years. This school was closed by the British authorities and Mme. Jacquet banished from Egypt on account of its Anarchist character. She describes herself as "an Atheist, scientific materialist, and anti-religious, because religion, dividing men, constitutes the real obstacle to progress, an Anti-Militarist and Anarchist." She had a large hand in preparing the school books for *La Escuela Moderna*.

A glance at some of the teachings of the text-books of *La Escuela Moderna*, intended for the minds of tender young children, would show them a little too advanced for use in the United States. In the Third Reader, known as "Patriotism and Colonization," we read (page 12):

"Drop the soldiers' musket as though it were hot iron! For this refusal (to drill) you will be treated as rebels, as cowards and as lacking in noble sentiments. But what of that? Do not shoulder the musket! If

they point out to you that an enemy is invading the country, why, let him invade! Even if they show you that he is tearing down the throne or the presidential chair! What do you care for those trifles?"

On page 15: "Don't get excited for the sake of the flag! It is nothing but three yards of cloth stuck on a pole!"

On page 33: "One's country is not made up by territorial boundaries nor by the citizens who dwell therein, no, they are mere despots who exploit those ideas."

On page 80: "The words, 'country,' 'flag,' and 'family,' do not excite in me more than hypocritical echos of wind and sound."

On page 84, and following: "When I think of the evils I have seen and suffered, which proceed from national hatreds, I recognize that they all rest upon a gross lie, the love of one's country."

"The flag is but the symbol of tyranny and misery."

"Industry and commerce are the names by which they (merchants) cover up their robberies."

"Marriage is prostitution sanctified by the church and protected by the state."

"The family is one of the principal obstacles to the enlightenment of men."

In the "Bulletin of the Modern School," Vol. V, No. 1, page 5 (1908), an article reads: "Religion has retarded the evolution of man, has prolonged his primitive weakness, has made him retrograde to his ancestral brutishness, has cultivated and augmented the terrors arising from ignorance of phenomena, the miseries which those suffer who do not know how to modify natural effects to their advantage, and the injuries which are the results of general incapacity and of various obsessions; and finally it has been wonderfully united with brute force to assist the material and moral authority of the violent and the astute as the oppressors of the great mass of humanity."

And on page 6 following, in speaking of the separation of Church and State, it adds: "*Separate* two authorities equally hateful! It is imperative to suppress both of them!"

In the "Compendium of Universal History," written by Mme. Clementine Jacquet, we find the following gems—on page 37: "It is believed that Jesus Christ was a Buddhist monk, who came from Mt. Carmel, and who devoted himself to preaching the religion of Buddha to the Jews."

On page 40: "Would not God have done better to have begun by making man as he desired him to be? Can you conceive of a father communicating to his son a terrible disease for the pleasure of curing it afterwards and then proclaiming himself thereafter as his benefactor? This God of the Christians is a wicked God which every honest conscience ought to reject; or if not, he is a useless one, powerless to prevent evil or to assure the good which one desires."

On page 41: "We desire to observe here that the

only act of justice accomplished by this God was to get himself killed as the author of all the evils which men suffer."

On page 42, speaking of the crucifixion: "What does the deed represent? Why the part of a low-minded, ambitious person, infatuated with the very idea of his own wisdom."

On page 46: "We will always see Christianity in the course of history, face to face with progress in order to obstruct the latter's path; with a negation of science because it impeaches dogma; supporting firmly absolutism, inequality of the social classes; as an oppressor of the human conscience in its torture-chamber of false morality, with a hateful flag in whose shadow every crime has been committed, as a vampire always thirsting for blood to whom millions of victims have been sacrificed!"

In the work called "Nature and the Social Problem," written by Enrique Lluria, used in the advanced schools, the preface (page 7) explains the design and tendency of the work:

"At the end of two generations in which catechism is not taught, and it is scientifically explained that what is called creation is but the uncreated existence of the universe, only the atavistic effects of a religious belief will remain. There will be left then only its annihilation, and when its atrophy commences its annihilation will be rapid. For this purpose the Modern School of Barcelona has been founded, its library and free schools created to extend the work."

Other extracts from the various text books might be multiplied to show the animus of the authors, and stabs and side remarks at Christianity and Christian civilization abound all through them. Observe that it is not against the Catholic faith or belief, as such, that these are directed; it is against all religion and religious ideas and against Christianity in the large as the foremost one, that the attack of this remarkable series of text-books and the teaching of the modern school was directed.

The constitution of Spain (Article 13, Section 1) guarantees the right of free speech and free press, and although the Modern School, in its various branches, was founded at Barcelona in 1902, and since in other cities, the teachers and writers of it have never been molested or called before any tribunal for their speeches or writings—nay, more, in the city of Barcelona they have even made application to a Catholic city council for a portion of the public funds for the support of their schools and the application was granted. For eight years, therefore, Ferrer taught what he wanted in his schools and no one interfered with him. Only he and Morral and some militant teachers in the Modern Schools who were in riots, arson and slaughter, were ever taken before the courts and tried. There are plenty of the teachers in *La Escuela Moderna* who have never been molested, notwithstanding the bloodshed of the Barcelona riots; although even here such occurrences would be likely to turn strongly to their disadvantage.

The movement has turned strongly now to the foundation of anti-Anarchistic schools in Barcelona, and the month of December last saw a great outpouring of teachers, professors and others in the Educational Congress held there in the Palace of Fine Arts the week after Christmas, and the building and equipment of newer and finer schools to take the place of those destroyed by the rioters was unanimously and enthusiastically undertaken.

ANDREW J. SHIPMAN.

Catholicism in Western Canada

II.

Last week's review of Father Morice's "History of the Catholic Church in Western Canada" dealt with two important episodes in which Catholics distinctly determined the subsequent history of that country. Other episodes of which the painstaking author gives elaborate accounts are the massacre of Father Aulneau and his companions; Saint-Pierre and his expedient to get rid of the Assiniboine braves; the sanguinary Seven Oaks battle; the rising of the halfbreeds to avenge the assault on one of their fellows, and later on to put an end to the exactions of the Hudson's Bay Company; the murder of Father Darveau; the battle of a handful of halfbreeds against two thousand Sioux; how Bishop Grandin came near losing his life in a blizzard on the frozen surface of Great Slave Lake; the terrible night spent by Father Lacombe in the midst of two contending war parties of Indians; the freezing of Father Goiffon's feet and the consequent burning of St. Boniface cathedral; the awful fate of Brother Alexis; Father Lacombe's intervention with the Blackfeet on behalf of the Canadian Pacific Railway and the wanton murder of Bishop Seghers. These are but some of the many incidents which make these two volumes so intensely interesting that the reader passes from chapter to chapter with ever-growing absorption in the panorama of heroic deeds.

Father Morice begins with an historical and geographical sketch of the number, character and local distribution of the various Indian tribes who roamed the plains between Lake Superior and the Rocky Mountains when Radisson and Desgroseillers, two Catholics, first visited the land of the Crees in 1659. Then he relates the founding of the "Company of Adventurers of England trading into Hudson Bay," and mentions their first posts at Albany and Moose Rivers, Rupert River, and the well-fortified Prince of Wales' Fort at the mouth of the Churchill River. In 1727 Pierre Gaultier de Varennes, who had assumed the surname of De la Vérendrye, which he generally shortened to Lavérendrye, began that series of westward expeditions which led to his discovery of the Red River valley and his reaching the confluence of the Assiniboine and the Red River, the site of the present city of Winnipeg, on September 24, 1738. This was followed by a period of progress and

decline, during which Lavérendrye's constant struggle against adversity reveals true nobleness of character.

From 1756, four years before the cession of Canada to the English, to 1810, is an epoch of transition. The reader is introduced to the *Coueurs de bois* and to the wonderful growth of the halfbreed element, so vital a factor in the maintenance of French influence in spite of British conquest, in the spread of Catholic teaching without the presence of a single priest, and in the development of the fur trade, which enriched a great number of bold adventurers from the east. Most of these traders were Protestants, but there were some exceptions, one of the most notable being John Macdonell, a member of a United Empire Scotch family, a partner in the Northwest Fur Company. He "stands out," says Father Morice, "as a unique figure, stern and conscientious, amid a number of trading officers whose daily lives were in opposition to all laws of justice and decency. He was a strict Catholic, and his men had surnamed him 'The Priest,' on account of his scrupulous observance of the Church feasts and weekly abstinence, as well as the rigidity with which he enforced it on his subordinates." Mr. Wilson Beckles, historian of the rival company, the Hudson's Bay, explicitly states that John Macdonell was removed from his important post at Ile à la Crosse in 1806 because he was not "inclined to set all principles of law and justice at defiance."

Religion was sadly needed to establish peace between the Hudson's Bay Company, which claimed the rich fur-bearing territory in virtue of a royal charter, and the Northwest Company of Montreal merchants, who based their rights on priority of discovery and considered that the territory had been handed over to Canada at the cession of 1763. God, who knows how to draw good from evil, willed that the very excesses of the traders should be the means of hastening the establishment of peace, and that the instrument for the permanent spread of the Catholic faith in that then remote wilderness should be one who did not belong to the visible body of the Church.

Thomas Douglas, Earl of Selkirk, wishing to improve the lot of Scotch and Irish peasants, purchased a great number of shares in the Hudson's Bay Company, obtained possession of 110,000 square miles of land near the Red and Assiniboine Rivers, and entrusted the direction of his proposed colony to Captain Miles Macdonell, a Catholic, who, though not called "The Priest," as was his brother mentioned above, acted as one, in the absence of any duly ordained priest, marrying couples and baptizing infants. Captain Macdonell was the first Red River resident to petition Mgr. Plessis, Bishop of Quebec, for priests to be sent to the new settlement, and Lord Selkirk strongly supported this request in a letter which accompanied the Captain's petition.

The first band of emigrants left Stornoway, in the Hebrides, on July 26, 1811, reached York Factory on Hudson Bay September 24, and the present site of Winnipeg in the following August. Altogether four bands

of emigrants sent out by Lord Selkirk came to the Red River between 1812 and 1815. All Protestant authors, who have written about this early settlement, have represented it as exclusively Protestant and have ignored the Catholic population already dwelling in that region. Now the facts, as brought out clearly by Father Morice, are these: The total of all colonists sent thither by Lord Selkirk was two hundred and eighty, of whom several were Irish Catholics, served by a Catholic chaplain, Father Bourke, who, however, did not get beyond the neighborhood of Hudson Bay and returned to Ireland by the next ship.

When the first of Lord Selkirk's emigrants set foot in the Red River valley, they found there and in the vicinity a white and halfbreed Catholic population which far exceeded in numbers all the emigrants that the earl ever sent there. The total Catholic population within easy reach of the new settlers must have been nearly seven hundred. This preponderance of the Catholic element in the Red River valley continued till 1871, when an ever-increasing tide of immigrants from Ontario set in. As early as 1839, when the entire territory which afterward became the State of Minnesota, did not yet number five thousand souls, there were sixteen hundred Catholics in St. Boniface, which was then the most populous settlement in the Northwest of Canada and the United States.

Joseph Norbert Provencher, the first resident priest in what is now the Middle West, reached this settlement on July 16, 1818. He was accompanied by Father Sévère Joseph Nicholas Dumoulin, who that autumn took charge of the thriving settlement at Pembina, sixty miles south of St. Boniface. This latter name was chosen by Father Provencher in honor of the Apostle of Germany because of the Meuron soldiers who, disbanding after fighting on the British side in the war of 1812-14, had been engaged by Lord Selkirk to quell the disturbances in the Canadian West and having done so, settled on land he gave them on the bank of the Red River. Many were German and Swiss Catholics.

Father Morice's history henceforth enters upon ground familiar to those who have read Father George Dugas' *Life of Bishop Provencher* and Archbishop Taché's "Vingt Années de Missions;" but Father Morice everywhere throws new light on facts but vaguely understood before, introduces valuable statistics, refutes the calumnies of prejudiced historians, describes in detail the varying phases of the conflict between heresy and integral truth for the conquest of Indian souls, and accumulates texts from non-Catholic writers in support of his masterly array of proofs. For instance, Alexander Ross, a Protestant, is quoted as saying: "The poverty of the Catholics must be admitted to redound much to their honor. Where a new mission is contemplated, and the missionary named, the bishop allows him £10 to fit himself out, then adds his benediction, and the thing is settled."

On the other hand, he adds: "The Protestant mission had funds at its command, with the aid of which Mr. Crowley could feed and clothe his converts, while the poor priest had nothing to offer them but instruction." Another Protestant, Alexander Begg, writes: "The Catholic priests experienced many difficulties, and, being poor, they had not the same opportunity to extend their labors as rapidly as the Protestant missionaries. What they lacked in means, however, they made up by zealous perseverance, and gradually they made their way midst drawbacks and disappointments." And they won out in the long run. Mgr. Provencher wrote in 1842 to the Bishop of Quebec that all the Métis and Indians he met "have abandoned the Methodist ministers to embrace the truth."

Moreover, Alexander Ross relates that Mr. Jacobs, one of the last Wesleyan ministers stationed at Lac la Pluie, said to him: "We have been laboring here for the last eleven years, according to the usual system, without being able to form a school, or make a single convert." The late Anglican Bishop Bompas, "of amusing memory," having written that the number of Indians under instruction of the Catholic and Anglican communions "may not greatly differ," Father Morice applied for information on this score to Right Rev. Bishop Breynat, O.M.I., the present Vicar-Apostolic of the Mackenzie, and received a detailed reply giving statistics of every Catholic and Protestant mission in the North, from which the following summaries are deduced: The native Protestant population professing Protestantism does not exceed five hundred; the Catholic Indians and halfbreeds of the Mackenzie are estimated, in 1909, at eleven thousand, and those of Athabasca at five thousand.

Space forbids us to more than touch on the exhaustive and accurate treatment of the Manitoba School Question, on the splendid career of the young Bishop, and later on, the venerable Archbishop Taché, whom Father Morice rightly styles "the greatest Canadian of the West," the apostolic labors and triumphs of the Oblates of Mary Immaculate, that "greatest of missionaries," Mgr. P. P. Durieu, O.M.I., First Bishop of New Westminster, whose methods in dealing with Indians have been more successful than the Jesuit Reductions of Paraguay.

We may, however, be allowed to express the hope that Father Morice will soon add a third to his two already completed volumes, bringing the history of Central and Western Canada down to date, and not stopping at 1895. His plea that "the mellowing influence of time is needed to permit of a faithful delineation of figures and deeds, which, at St. Boniface and still farther west, are still too near our mental vision to be reproduced with the proper degree of accuracy and impartiality," would apply equally well to events long antedating 1895, and is contradicted by his own example in chronicling the appointment of the Right Rev. Alexander McDonald to the See of Victoria on October 1, 1908, and in marking in

his Ecclesiastical Map of Canada the limits of the new Diocese of Regina months before the erection thereof was officially announced. In the last twenty years great developments have taken place which call for at least summary statement.

Praise or blame may be withheld, but, surely his readers would like to hear of the great expansion of parochial work in the diocese of St. Boniface, the Ruthenian, Polish and German churches all over the Canadian West, the noble fight for Catholic rights carried on by the *Northwest Review* and by the late W. F. Luxton, editor of the *Free Press*, a non-Catholic who sacrificed his personal interests to his devotion to fair play, the manly attitude of the Catholic laity of Winnipeg, Brandon, Regina, Calgary and Edmonton, and the unique later history of St. Boniface College, the only Catholic institution in America which annually competes successfully with all the Protestant educational institutions of Manitoba.

As to the illustrations, which abound in these two portly volumes, they are really illustrative, and two of them deserve special mention. That which represents the poet Whittier's famous cathedral with the "turrets twain" is now for the first time shown in its historic garb, and the portrait of Riel is from a real and lifelike photograph taken when he was in his right mind before Orange persecution had dethroned his reason.

LEWIS DRUMMOND, S.J.

Many years ago Charles Lever used to write the "Cornelius O'Dowd Papers" in *Blackwood*. About the time of the Alabama arbitration he undertook to prove the thesis that the United States Government got its way in the matter by quiet persistence; and he illustrated his argument by the story of the American traveler, who, not knowing a word of Italian, overcame his Italian landlord and forced him to rescind their contract in the matter of lodgings, by putting the keys before him and subjoining to his every vehement and gesticulatory protest these words uttered in the firmest of tones: "You've got to take those keys." English writers do not like Americanisms. They go further and protest loudly against them. Yet if the Americanism be a good one, it somehow or other insists until it forces itself into the language. Some time ago a new one was coined, "Clubman," and it came quickly into common use on this side of the Atlantic as a short and picturesque word expressing a class of men, new at the time but growing in numbers with the increase of wealth. English purists treated it with contumely; some affected not to understand it. But the word was a good one and had to make its way. "You've got to let me in." And lo! in *Blackwood* for March, the conservative *Blackwood*, the *Blackwood* of Charles Lever, little loving things American, we find on page 409: "A week's growth of beard, the attention of a skilled hair-dresser, and 15s. expended in a slop shop is all that is necessary to turn an ordinary *clubman* into a ship's steward."

CORRESPONDENCE

The Late Anglican Bishop of Lincoln

LONDON, MARCH 9, 1910.

Dr. Edward King, Anglican Bishop of Lincoln, for many years the leading figure in the High Church party of the establishment, passed away yesterday morning. He was in his eighty-first year and had been in failing health since 1907. Dr. King was born in 1829. He was the son of the Rev. Walker King, Archdeacon of Rochester. His father had come under the influence of Tractarianism and Edward King was a High Churchman when he went up to Oxford as a student of Oriel, Newman's old college. The college was then retrograding from High Churchism, under the reaction that followed Newman's submission to the Catholic Church, and the Provost of Oriel warned young King if anything he was too regular in his attendance at chapel. It was an exaggeration, he said, to be there twice a day, and one should beware of one's religion "degenerating into routine."

There was still, however, among the fellows and tutors of Oriel some who clung to the older ways of Newman's time. One of these, Charles Marriot, gave Edward King kindly help and encouragement, but he disappointed his friends by taking only a pass degree without honors. Examinations, however, are not an infallible test of scholarship. He took orders in 1855 and was appointed to a country curacy near Oxford. He was always a hard worker and sympathetic to all with whom he came in contact. He used to tell with pleasure how a farmer in his first parish told him he could speak quite freely to him for "he was not a bit like a gentleman."

In 1854 Bishop Wilberforce had founded at Cuddesdon (a village six miles from Oxford, where there was an old Episcopal palace), the "Cuddesdon Theological College." It was a High Church imitation of a Catholic seminary, intended to give young men a training for the ministry of the establishment in more congenial surroundings than those of an ordinary university college. In 1858 King was appointed chaplain and assistant lecturer at the new college. Here he was in his element. From 1863 to 1873 he was its principal. It was at Cuddesdon, and in the twelve years later, when he was Professor of Pastoral Theology at Christ Church, Oxford, that he did the chief work of his life.

Hundreds of the future clergy of the Established Church came directly or indirectly under his influence, and that influence all tended to inspire them with Catholic ideals. Dr. King was a man of the most earnest piety, and full of zeal. Besides his work as a professor, he was continually preaching, conducting special services for the students, acting as their director, encouraging them to the practice of confession, and finally organizing retreats on the Catholic model. Many of his disciples passed into the safe haven of the Catholic Church and to the last prayed for the conversion of their teacher, of whom they spoke with admiring enthusiasm. "*Cum talis sis, utinam noster esses!*" might well be said of him.

He seemed near us, but he was all the time far off. To those who on the eve of conversion spoke to him of their state of mind he would say that he was content to remain in "the Church of his baptism" and make the most of "the means of grace" it afforded. If a historical issue were raised he would not discuss it. It was not his line, he would say. They had better carry their

doubts to his friend, Professor Bright, whose specialty was ecclesiastical history. He felt quite sure of his own position. At Cuddesdon and Oxford he would "celebrate" every morning, asking some favorite pupil "to serve his Mass." At Lincoln he spoke of himself as the successor of St. Hugh.

The Rev. Stephen Gladstone, the son of the great Prime Minister was one of these favorite pupils, and a life-long friend, and it was to William Ewart Gladstone that Dr. King owed his promotion to the Oxford Professorship, and in 1885 to the See of Lincoln. His nomination to Lincoln provoked a storm of protests from the Low Church party, who regarded King as something like a "Jesuit in disguise." The storm was increased by his ostentatious profession of his Catholic ideals. Since the Reformation the bishops of the Established Church had always performed their ceremonial duties in a plain black gown with puffy white sleeves of lawn. This was much too "Protestant" for Dr. King. He startled conservative feeling by appearing in cope and mitre with a crosier in his hand. The bishops had always used a mitre as the crest of the coat of arms on their carriage doors, but no Anglican Bishop had ever possessed a mitre till Dr. King wore it at Lincoln. Mr. John Kensit, the ultra-Protestant agitator, circulated portraits of the bishop arrayed in full pontificals with the inscription, "Can this be the Protestant Bishop of Lincoln?" Then came the report that he had set up a crucifix on the "altar" of his private chapel and the highest of High Ceremonial was introduced at the cathedral.

Other bishops have since followed Dr. King's example, some of them with timid reservations. One of the bishops used to have a pastoral staff with a long boss under the crook of the crosier, and niches in the boss. There were little silver images of the saints that could be screwed into the niches, but these were only placed there when he visited a very "High" congregation.

The ceremonial adopted at Lincoln led to prolonged litigation—a petition to the Archbishop of Canterbury (Dr. Benson) to interfere, a trial of Dr. King in the archbishop's court at Lambeth and a judgment by Archbishop Benson (confirmed in all essentials by the Privy Council), which really settled nothing. It was a fine specimen of what Newman once described as the traditional method of the establishment of trying to steer a safe course between the Charybdis of "Yea" and the Scylla of "Nay." Thus, for instance, objection was raised to Dr. King using the "mixed chalice," putting a little water in the wine as is done at the offertory in the Mass. Dr. Benson ruled that if this were done at the Communion table during the service it was illegal, but if water were put in the wine in the sacristy (where no one saw it done) there could be no legal objection. It was objected that Dr. King had lighted candles at the communion table. Dr. Benson pointed out that as they were lighted before he came to it there was no proof that he was personally responsible for the lights. Certain minor practices were condemned. But nothing was settled. Dr. King made hardly any change in the ceremonial at Lincoln and no other Ritualist clergyman paid any attention to the judgment.

The storm gradually died away, and even the most bitter of Low Churchmen recognized that the Anglican bishop was a man of earnest, pious life, busy with good deeds. But it is strange to think of his claiming to represent St. Hugh of Lincoln, the Burgundian monk who came to England from the Grande Chartreuse by Papal warrant to erect the first English Carthusian monastery,

and left his cloister to rule at Lincoln as the stern defender of the rights of the Holy See. The medieval bishop, who excommunicated the King's officials when they meddled with ecclesiastical affairs, would have been puzzled to recognize as his successor even the kindest and most pious of men, could he have seen him listening for a moment to the question of the ritual of his cathedral being discussed by laymen in a royal court. Nor could St. Hugh have understood the position of a "Bishop of Lincoln" who "said Mass" each morning in his private chapel, and yet counted among the clergy of his diocese rectors and vicars who believed neither in a Real Presence and a Sacrifice nor in a priestly power of consecration and absolution. The better the man the more difficult is it to understand the Anglican position.

Dr. King never married. Fifty years ago his celibate life would have itself been enough to exclude him from the episcopate of the establishment. Celibacy was then considered a sign of "Popery," and it was held to be the right thing that there should be a lady to preside over the hospitality of the bishop's palace. But without this help Dr. King was a hospitable man and liked especially to gather young people about him at his parties at Lincoln. He was popular even with those who differed most from him. Those of his own views in the Anglican Church had a reverent admiration for him, and many on the verge of conversion have been delayed or held back by the thought that what was good enough for Dr. King must be surely safe enough for them. With the present Government in office and the present state of feeling in the divided establishment it is likely that a more "moderate" man will take his place.

A. H. A.

Church Property Frauds in France

PARIS, MARCH 16, 1910.

The event of the day in Paris, the subject of most conversations, are the gigantic and scandalous frauds lately brought to light; M. Duez, one of the three receivers of Church property, is in prison and his colleagues, MM. Lecouturier and Ménage may possibly share his fate before many days are over. The event is one of importance, for beyond the iniquity and rapacity of a handful of worthless individuals, open wider horizons of corruption, incapacity and guilt on the part of the Government; moreover, these sensational revelations are made almost on the eve of the general elections and for this reason alone may have important results.

The general lines of the question are as follows: A short time ago, M. Le Provost de Launay, who represents the Department of Morbihan in the Senate, sounded the first note of alarm; he pointed out that grave suspicions existed as to the manner in which the official *liquidateurs* of the religious orders carried out their task. As AMERICA's readers know, these men were appointed to collect the proceeds of the sale of Church property.

In consequence of M. Le Provost de Launay's motion, a commission was named by the Senate to sift the matter; among its members was the ex-Minister Combes, the arch-enemy of the religious orders, but who, in this case, seems to have zealously fulfilled his mission of exposing the frauds of the *liquidateurs*. The Government, having been informed that the commission had discovered numerous instances of swindle and embezzlement, Duez, the chief culprit, was told of the suspicions that weighed upon him, whereupon he offered his resignation. It was accepted, but he was not only permitted to retire without

blame but was even praised and thanked by the magistrates to whom he tendered his resignation on the plea of ill health. An administrator, M. Le Marquis, was appointed to take up the work. He did so and soon discovered, on going over his predecessor's accounts, the disappearance of sums varying from fifty thousand francs to two million of francs proceeding from the liquidation of the religious orders. Seventy-four religious congregations, their houses, property and valuables had been put in the hands of Duez!

Le Marquis then called upon his predecessor to explain matters and, after some hesitation and a few contradictory statements, Duez ended by confessing that he had made away, for his own private ends, with five million francs belonging to the religious orders whose property he was appointed to realize for the benefit of the State.

As may be imagined, so gigantic and barefaced a fraud was brought speedily before the Parliament. Duez was arrested and is now in prison; a Conservative deputy, M. Georges Berry, and the Socialist leader, Jaurès, whose party is opposed to the men in power, called upon the Government to explain and justify its attitude in the matter of the *liquidateurs*. Jaurès is a vigorous speaker and his intervention in the question was much remarked.

It is certain that the Government, if not actually in league with the *liquidateurs*, has a heavy load of responsibility in the affair. Putting aside the original iniquity of robbing the religious orders of their property, it was folly to entrust so huge a liquidation to three men only, and the motives that dictated the choice of these men are not defensible.

In a circular written at the time, M. Vallé, who was then Minister of Justice, owned that a certain number of magistrates having declined the task "from conscientious motives," their refusal might have a bad effect on public opinion. Therefore, he added, it is necessary to appoint as *liquidateurs* men who offer "every guarantee from a political point of view," which meant, were without principles, ready to play into the hands of Government. In accordance with the spirit of this circular, the *liquidateurs* were selected without regard to their morality or honesty. Duez, who was appointed to the post in July, 1901, by the tribunal of the Département de la Seine, had been employed in the Bon Marché, the huge shop that all visitors to Paris know. The facts that have come to light within the last week leave no doubt as to the immorality of his private life. His colleagues were no better, and sickening stories have been published, describing the use to which Martin Gauthier, Duez's right-hand man, turned certain monasteries and convents of which he took possession in the name of his patron. In one case, that of the Monastery of the Picpus Fathers, the scandal was so great that it called forth the protestations of the inhabitants of the quarter and Martin Gauthier was hastily removed.

The ministers are at the present moment in a dilemma that must considerably diminish their influence and perhaps bring about their downfall. Either they were aware, as seems probable, of the swindling that was going on under their eyes, but, for fear of compromising their position they resolutely kept silence until forced to act; or else they knew nothing and are consequently guilty of gross carelessness and incapacity. In either case the responsibility of the Government is a grave one and the far-reaching effect of the present scandal cannot as yet be justly estimated. Moreover, among the huge mass of papers seized at one or other of Duez's residences are

lists of persons belonging, it is said, to politics or to journalism, to whom he paid considerable sums of money, as is proved by receipts corresponding to the names. It is, therefore, likely that more accomplices of the *liquidateurs* will be by degrees dragged before the public.

At the Chambers on last Monday, the Government, by the voice of the Minister of Justice, M. Barthou, made a lame defence. The majority, usually so aggressive, seemed singularly ill at ease and the declarations of the representatives of Government were coldly received. M. Barthou's empty protests, his assurance that the Government was decided to see that the claims of justice were satisfied, did not carry conviction. Jaurès had attacked one of Duez's colleagues, Lecouturier, the *liquidateur* of the Carthusians (whose enormous property suddenly was reduced to nothing when it passed into the hands of the State) of having committed frauds resembling those of Duez. M. Barthou replied by promising to arrest the culprit if his responsibility were established, and he endeavored to win the sympathy of the opposition by asserting that both he and the President of the Council, M. Briand, had agreed that Duez must be arrested. He omitted to add that the arrest only took place when the Government had been absolutely compelled by the weight of public opinion to act in the matter.

The feeling that is uppermost in the minds of Catholics was expressed by M. Beauregard, a Conservative deputy, who is also a good speaker. He pointed out that in the affair of the Carthusians, not only the *liquidateurs*, but the State, was the guilty party. "How can we restrain our indignation," he continued, "when we see that men, who are accused of the gravest acts of dishonesty, have built up their fortune with money meant for works of mercy and that they gave nothing or next to nothing to the lawful proprietors. . . . You wished to take the property of your adversaries and therefore you inaugurated a policy of confiscation. A policy of this kind must become dishonest, and out of political passion you allowed it to be so. The whole story of the robbery of the religious orders is a vast swindle. . . . The Government has deceived the country; it excited its rapacity by leading it to believe that it was about to give it a 'milliard;' this sum has not been found and will never be forthcoming."

He then answered the childish objection that in certain cases the despoiled religious had compounded with their spoilers, and he victoriously laid the whole responsibility of the gigantic and disgraceful fraud on the present sectarian Government. M. Labori, who is well known as a forcible speaker, added an eloquent note to M. Beauregard's protest. He openly charged the men in power with having maintained Duez at his post after he was open to suspicion and reproached them for leaving in the hands of Lecouturier, on whom rest the gravest accusations, the liquidation of several religious orders whose interests are at the present moment in his hands.

The meeting of the Chambers on the following day, March 16, was scarcely less stormy, and though in the end the Ministry kept its position, its general attitude and defence was miserably weak and two of its members, MM. Millerand and Barthou, are likely to be obliged to resign. The former, because he was compromised, in some measure, in the affairs of the congregations against whom, being a lawyer, he took an active part; the latter, because in a moment of exasperation he let fall the words: "Our lawyers are corrupt"—a significant avowal on the part of a member of the Government, but one which all those who are acquainted with the undercurrents of

French law courts know to be absolutely true.

As your readers may judge, the question has wider issues than appear at first sight. They touch, not merely the reputation of a group of dishonest men, they reveal a wholesale system of fraud, corruption and dishonesty and prove, once more, how far sectarian passion and prejudice may lead a government to countenance evils that a mere natural sense of justice should reprove.

In face of these crying scandals the thoughts of many Catholics go forth to the exiled, ruined and starved religious, men and women, whose property has become the prey of these evildoers. In an eloquent article, the Catholic champion, the Count de Mun, voiced the indignation of his party and recalled the memory of the "victims, whom we have all of us seen, mounting their Calvary, dispersed by the storm; wanderers without a home on the roads of exile, begging their bread," while men like Duez and his accomplices feasted in the empty convents and an atheistical and corrupt government calmly looked on.

ANGLO-FRENCH CATHOLIC.

Australia's Preparations for Defence

MELBOURNE, JANUARY 24, 1910.

The chief topic of interest this month is the visit of Lord Kitchener of Khartoum, who has been specially invited by the Commonwealth to inspect the Australian forces and give advice as to the best method of improving our defences. On January 1, Lord Kitchener arrived in Brisbane, Queensland, and reviewed the local forces. On the 5th inst., he was in Newcastle, New South Wales. About 4,500 officers and men went into camp in Liverpool near Sydney, where the Field Marshal lived for some days with the troops, and tested their capacity for hard work. Tuesday, the 11th inst., witnessed the arrival of Lord Kitchener and his staff in Melbourne.

The Federal Government entertained the distinguished soldier at a banquet in the Queen's Hall, Parliament House. A representative gathering was present to meet him. Among the speeches on the occasion, that which was listened to with the greatest attention and interest was Lord Kitchener's. When the guest rose, the audience cheered him again and again. He thanked the Government of the Commonwealth for its invitation to visit Australia and for the compliment paid him in asking him to give it the benefit of his experience in military affairs. "During my stay in Australia," he said, "I have been much struck by the very strong and widespread determination which exists in the country to have an efficient citizen force. The want of population in many parts of this splendid country is a difficulty that has to be carefully considered; but I think I may say that what you have got is first rate material on which to work. In no other country in the world, as far as I know, do the young men show such natural military qualifications on which to base their military career. There is no reason, as far as I can see, why the national forces of Australia should not make their standard of efficiency on a par with, if not higher than, those of military powers in Europe or elsewhere."

One of the guests was Sir George Reid, a prominent politician, who had been appointed by the Federal Government High Commissioner of Australia in London. In a humorous vein, he said he had proposed to outline a scheme of military defence for Australia, but he was delighted to find that Lord Kitchener had anticipated him in every point.

M. J. W.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, APRIL 2, 1910.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1909, and published weekly, by the America Press, New York, JOHN J. WYNN, Pres.; MICHAEL J. O'CONNOR, Sec.; J. J. WILLIAMS, Treas.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 39 Washington Sq. W., New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

Theory vs. Fact

Some time last year, Dr. Bode, Director of the Museum of Berlin, bought a wax bust. He said it represented Flora and was the work of Leonardo da Vinci. While he was still congratulating himself on the treasure he had acquired, an Englishman named Cooksey wrote to the *London Times* that the bust was not da Vinci's but had been made by an English sculptor, R. C. Lucas, who has been dead not quite thirty years. The art-world was amazed at the presumption of a Southampton auctioneer who had dared to contradict a connoisseur famous for his correctness of judgment. Had it been the mere auctioneer against the critic the amazement would have been most justifiable, but it was the auctioneer knowing the facts against the critic with a theory only, something very different. Mr. Cooksey had known the Lucases for years. He knew the history of the bust and was able to demolish the history of it Dr. Bode had received, which, though it fitted in with the da Vinci theory, happened to be untrue. Dr. Bode was mortified, too mortified to admit his error, which his hitherto singularly successful career made only the more painful. The Emperor ennobled him, to show that however this dispute might turn out he had not lost confidence in his servant. The bust was more carefully examined and was found to be built up round a core of modern Manchester cottons. Still Von Bode and his partisans would not yield. These cottons, said they, had been introduced by some one employed to repair the bust. The wax was then analyzed and found to contain spermaceti, which Cooksey's supporters assert was not known until the year 1700. Straightway one rushes to defend Von Bode with a quotation from Shakespeare:

"And telling me the sovereign'st thing on earth
Was *parmaceti* for an inward bruise."

He might have added that the Oxford Dictionary quotes the Customs Register of 1545 as recording the duty on "*parmacete*" iii s. iii d. a pound.

Spermaceti comes from the sperm whale of the Pacific and Indian Oceans and the tropical and subtropical Atlantic. Vasco da Gama returned from doubling the Cape of Good Hope in 1499; da Vinci did not die till twenty years later. Moreover, stray sperm whales blunder occasionally into the North Atlantic and dead ones come ashore from time to time on the coasts of Europe. It is, therefore, intrinsically possible that da Vinci knew spermaceti and mixed it with wax for modeling, though one must confess this is not very probable. What Dr. Pinkus, who made the analysis, dwells on, is that the material of the bust is of wax, lac and spermaceti, mixed in exactly the same proportions that Lucas used in works certainly his; a fact that seems to establish thoroughly Mr. Cooksey's case.

All this is very interesting. It is profitable, also. Science, so-called, is full of theories which we do not altogether accept. The men of science clamor and their followers join the chorus: "Who are these that dare challenge the deductions of science?" We answer, like St. Paul: You are wise; we are fools. You are the Von Bodes; we are the Cookseys. You spin the theories; we have the facts.

Liberia's Crisis

An American commission, sent out a year ago at the request of the agitated African republic, has returned and placed its report in the hands of President Taft. Though the tone of the document is moderate, the conclusions reached by the three commissioners indicate a condition of affairs that simply must be remedied. Begun in 1820 as an asylum for freedmen from the United States, under the patronage of men like James Madison and Bushrod Washington, it remained in tutelage until 1847, when it proclaimed its independence, which nobody gainsaid though formal recognition by the United States was delayed until 1861.

With an area of 35,000 square miles, less than that of Indiana, it claims 2,060,000 inhabitants, of whom two million are uncivilized natives, strangers to law and government. Hemmed in on the north and east by French possessions and having the flourishing British colony of Sierra Leone on the west, the lot of Liberia has not been the pleasantest. Politics and finances seem to be equally demoralized. Acting under the direction of British advisers, the government lately undertook a reform of its treasury, judiciary and public safety departments, but the advice seemed to fall short of the needs of the case. Hence, the appeal to the United States. Liberia's failure is conspicuous in finance (the interest on the public debt

is much in arrears), in maintaining its boundaries and in developing the interior. Misunderstandings with other nations have resulted, and these have excited a spirit of unrest even among the civilized population. Powerful neighbors and a dissatisfied people combined now threaten to do away with Liberia as an independent country.

The recommendations of the American commission, which meet with Secretary Knox's hearty approval, include the good offices of the United States in settling pending boundary disputes, in reforming finances and in organizing a frontier police force. The commission further suggests a research station and a naval coaling station in Liberia. The natural wealth of the country is considerable and valuable gold deposits are believed to exist, yet coffee is the only noteworthy cultivated crop and manufactures hardly exist. After the failure of British officers to remedy existing evils, the action of the British Government in recently notifying the little republic that it must police its western boundary more effectively does not seem to be exactly disinterested and lofty. Twenty thousand of the citizens, or over one-third of the civilized population, are natives of the United States or their offspring, and therefore they naturally look to this country for protection and help. The Church is very feebly represented in Liberia. The prevailing persuasion is Episcopalianism, but it has not shown much aggressive zeal in evangelizing the numerous savage tribes a few miles back from the coast. The contemplated action of the United States amounts to a protectorate to save the Liberians from their uncivilized neighbors and from themselves.

National Safety

Commenting editorially on the statements of Señor Demarchi, *chargé d'affaires* of the Argentine Republic in Japan, the Japanese papers have urged their government to promote emigration to the hospitable shores of the great South American republic where all races are welcome. *El Pueblo*, the great Catholic daily of Buenos Aires, indulges in some weighty reflections, suggested by Señor Demarchi's remarks, which show that Latin America is beginning to wake up to the problems which must needs arise from miscellaneous immigration. Our own experience and that of other nations, it says in a leader, teach that artificially forced immigration is against the industrial and economic interests of the country, and that the stream of immigration should be carefully and prudently watched to prevent the introduction of elements which make for rebellion, lawlessness and social upheavals. The ill-advised incorporation into the commonwealth of ethnical elements, devoid of affinity and homogeneity with those that constitute the nation, is capable of producing grave social and economic clashes that may take on a character of even international importance. While experience and common sense are

clear enough proof of these propositions, some people obstinately deny and disregard them as if with malice aforethought they wish to complicate the question of immigration which in itself is delicate enough in all conscience. Thus, and not otherwise, declares *El Pueblo*, should the conduct of our representative in Japan be designated, for with a haste and energy worthy of a better cause, and with an officiousness until now unknown in such functionaries, he has taken the initiative in heading Japanese and Asiatic emigration in general towards the country. The attitude of Señor Demarchi is characterized as something unusual and inexplicable, for he manifestly compromises the government in a question upon which it has not yet declared itself, namely, the type of immigrant most in harmony with the needs of the nation and therefore to be attracted hither. Since European immigration, especially from Latin countries, is giving such good results, it follows that there is neither opportuneness nor sense nor judgment in opening the channels to another current, or rather to a torrent of immigration made up of another and exotic race, the yellow race, which has already made bad blood and occasioned brawls in other American countries.

It is all very well for organic law to offer refuge, bread and employment to all, but it is neither reasonable nor patriotic to compromise the most sacred interests of the country by applying those fundamental principles indiscriminately. The abstract and idealistic principles of the fathers of the country are tacitly limited and controlled by the rules of prudence and discretion, and chiefly by the laws of self-defense and national safety which are above every requirement and every other consideration.

Methodist Preachers

Some gems from the proceedings of the Philadelphia and Central Pennsylvania Methodist Episcopal Conferences' meeting at Reading and York, Pa., a fortnight ago, sparkle with interest. Bishop Joseph T. Berry, of Buffalo, an official visitor, made the astonishing remark, during an address on "More Evangelistic Fire Demanded," that while the mighty denomination raised \$49,000,000 during 1910, the increase in membership was only 65,000. "The investment was entirely in disproportion to the results," he said. "Too much money was spent for such a meagre return in souls."

"While I was informed that the reports of your district superintendents exhibited a substantial increase, the general gain amounted on the average to only two members a church. On the basis of expenditure it cost nearly \$754 to bring each soul into the fold. Now what was the trouble? I believe in telling the plain truth. There is a waning of evangelistic fire in the hearts of our ministers. Money is placed above salvation. It is money, money, money!"

Evangelistic fire may be a necessary article for "the feet of them that preach the Gospel," as interpreted by John Wesley, but money is an equal necessity for the ministerial baggage, to provide for the family, for the larger social organization, for the clerks and secretaries, for the printing and circulation of Bibles and tracts and the general upkeep of ecclesiastical machinery. If 65,000 souls have been redeemed by an outlay of \$49,000,000, the price is not excessive. A corner lot on Fifth avenue, New York, was sold the other day for \$500,000. Another was exchanged for property valued at \$2,000,000. Is it not written in the Protestant Bible: "What shall a man give in exchange for his soul?" The saving of sixty-five thousand souls is cheap at any price. In this instance, the generous Methodist laity take a higher spiritual view of material things than does the man they have called to be their bishop.

The Rev. David G. Downey, D.D., corresponding secretary of the Sunday School Board, deplored that "the Methodist Church is barely holding its own in some places and in other places is simply marking time." But "marking time" is an excellent condition for militant Christians when not engaged in a hand-to-hand conflict with the enemy; it speaks well for discipline even when the "marking time" is a preliminary movement to an orderly retreat. With the Rev. Corresponding Secretary, however, "marking time" appears to have a more sinister meaning, for he adds: "The Church," the Methodist, of course, "is attempting to do its duty with the implements of yesterday." No "evangelistic fire" for him, for that he would clearly class among such antiquated implements. He tells us that "of the total gains made by the Church and its membership, the Sunday Schools have made up the deficit from other sources and caused the increase that now exists;" that is, Bishop Berry's 65,000.

It would be interesting to know how many of these Sunday School children are made up of the children of Italian immigrants, and how much of the \$49,000,000 has been expended in the unchristian work of weaning the little ones from the faith of their parents. Superintendent F. B. Lynch, speaking of mission work among Italians, said, that these people seemed to shun mission buildings, being accustomed to worship in fine cathedrals in their own country. As far as Philadelphia is concerned, Superintendent Lynch's difficulty was met by a minister of the Mission and Church Extension Society, who said that Philadelphia had provided a mission Cathedral in St. Paul's Church. Superintendent Wilson made a stirring address on the South Philadelphia situation, including the Italian missions there. "We must settle this question," he said, "and this conference must say to these men: 'You are backed by financial assistance.'"

So Bishop Berry is right. Evangelistic fire has been extinguished. "It is money, money, money!" When will the preacher-ridden Methodist laity open their eyes?

What's What in Pictures?

The admission of clever picture imitators and restorers in the trial now in process in this city will breed a skeptical spirit everywhere in regard to so-called genuine masterpieces. The correct way in future to speak about one's high-priced paintings is: this was sold to me as a Corot; that is said to be by Millet. To the inquiry, "who painted this," and "who painted that," the invariable answer of a venerable connoisseur of our acquaintance was "John Smith." He valued his paintings for their intrinsic worth. Many good artists have painted poor pictures, copies of their best have been sold as originals, and the superficial observer is always more impressed by the name of a master than by the real merits of the masterpiece.

Schools and Schoolchildren

The kindergarten, its enthusiastic advocates were sure, was to be of great help in bringing about the early development of the child and the storing it with information easily acquired, and the making of the road to education pleasant. Most pleasant roads run downwards, and apparently that of the kindergarten is no exception to this rule. An accepted authority in the matter wrote lately: "It is said that a recent census in New York, which for some inexplicable reason is withheld from publication, shows that children who have been to kindergarten are outranked at the end of the school period by those who have not been." The public could have learned this from many practical teachers a good while ago. Almost any experienced teacher is ready to state that it takes at least one year after the kindergarten to make children, used to its easy-going methods, understand that they do not come to school to be amused, but to do some work for themselves. Hence, children directly from the streets are, as a rule, much more satisfactory pupils.

We learn from the same authority that "a comprehensive British census, made in London, Glasgow and Edinburgh, showed that children who entered school a year later than the legal age graduated in advance of those who entered earlier." Professor Cattell, of the Department of Psychology at Columbia University, in reviewing our educational methods two years ago, declared that children between six and eight now acquire, with a good deal of trouble to themselves and their teachers, a certain amount of information that they would acquire with very little trouble if we waited until they were a year or two older and did not attempt to hurry their intellectual development. This question of the pushing of young children is rendered all the more interesting by the facts that have been gathered by Mr. Leonard P. Ayres who, working under the Sage Foundation, has recently published a valuable educational study with the title "Laggards in Our Schools." He confirms, what has been noted very frequently in certain cities,

that a large percentage of our school children are above the normal age for the grade in which they are. Mr. Ayres has looked into the schools of twenty-five cities and finds in none the average child doing its eight grades in eight years. In most places it required ten years, in Erie, Pa., twelve and a half years. Pushing children intellectually is not likely to have good results.

Every now and then, when some non-Catholic millionaire makes a big gift to charity or philanthropy, some Pecksniff descants on Catholic parsimony, ignoring entirely the immense sums that are piled up in small doles for our schools, institutions and churches. Brooklyn affords another striking instance of this ill-founded position. When Bishop-Auxiliary Mundelein was consecrated last September he took as his charge St. John's chapel, one of the smallest parishes in the Borough. It has about 3,500 souls within its limits. The chapel accommodates less than 400 people and is most inconvenient for those attending service there. Bishop Mundelein told his people in taking charge that if they would co-operate with him he would erect a new church and school for the parish within two years, and having prepared suitable plans asked the congregation to subscribe to the building fund. The collection was taken up on Palm Sunday and amounted to \$47,801. This is the largest single collection ever taken up in a New York parish, and is certainly a flattering evidence of the esteem in which Bishop Mundelein is held by the people of his parish.

A number of priests some time ago organized a society especially to look after their fellow Catholics from Belgium and Holland who are scattered over this country. Several members of the hierarchy in the West have given their sanction to a program this organization has outlined to make its operations take the direction of a national Catholic colonization Society, as urged at the National Farm and Land Congress held in Chicago in November, 1909. What can be done by practical effort for this purpose is shown by the sturdy and most desirable colony of Catholics from Holland who landed here recently en route to a previously chosen location in Minnesota.

From statistics recently published by the Japanese Government, we gather that during the Russo-Japanese war Russia mobilized 1,375,000 troops and Japan 1,200,000. During the first campaign 590,000 Russians and 540,000 Japanese took an active part. The immense loss to industry, caused by the temporary withdrawal of 2,575,000 men from peaceful pursuits, not to speak of the slain, the maimed and the permanently incapacitated, may well make for the preservation of European peace and recourse to diplomatic understandings.

LITERATURE

Mental Suggestion. By Dr. J. OCHOROWICZ, Sometime Professor Extraordinary of Psychology and Nature Philosophy in the University of Lemberg. Translated from the French by J. Fitzgerald, M.A. New York: Twentieth Century Publishing Co. \$2.00.

Hypnotism: Its History and Present Development. By FREDRIK BJÖRNSTRÖM, M.D., Head Physician of the Stockholm Hospital, etc. Translated from the Second Swedish Edition by Baron Nils Posse, M.G. New York: Twentieth Century Publishing Co. 50 cents.

Though both of these works appeared in the original some twenty-three or twenty-four years ago, they are fairly well abreast of the present-day knowledge of hypnotism and hypnotic suggestion. They contain the usual collection of countless wonderful occurrences, the witnesses in most instances being men of more or less scientific standing. Whilst in no way questioning the learning or good faith of these witnesses, still we must be on our guard against an over-confiding acceptance of all they say. There is a great deal of humbuggery practiced under the cloak of hypnotism and hypnotic suggestion, and many unadulterated deceptions have been swallowed by careful, well-minded scientific investigators of the occult. There is another danger also, that arises from the prejudice, sometimes unconscious, of witnesses who do not believe in the miraculous, and who, on that account, are apt to admit as facts explainable by natural occult forces many things which are not facts at all.

For example, Bernheim and Liégeois, names found in every book on hypnotism, are referred to frequently by both authors. Yet Prof. Bertrin, of the Paris Catholic Institute, in his remarkable book on Lourdes ("Lourdes, A History of its Apparitions and Cures," Authorized Translation by Mrs. Gibbs. New York: Benziger Bros.) does not hesitate to write of them as follows:—"On the occasion of a long dissertation by M. Liégeois, M. Frank said before the Academy of Moral and Political Science:—'I do not attempt to deny the existence of hypnotic phenomena; I only say that those presented by M. Liégeois have no warrant of certainty. M. Liégeois is not the only one whose observations have been severely criticised. In a famous lawsuit at the Paris Court of Assizes, the head of the Medical Faculty, M. Brouardel, poured scorn on the theories of the Nancy professors, who are known as the most advanced hypnotizers in France. 'It seems,' said the great man smiling, 'that these things happen at Nancy, but not in Paris. A well-known upholder of psychotherapy said to me in the Lourdes Medical Office before a score of doctors: 'Bernheim's experiments were badly made. I do not attach any importance to them.' And Bernheim is at this very moment the head of the Nancy school!'"

However, whilst allowing a liberal margin for unconscious prejudice and deception, we must admit as substantially true many of the extraordinary occurrences attributed to hypnotism and especially to hypnotic suggestion. But can hypnotism explain them all? Conservative Catholic writers say "No." Both of our authors answer in the affirmative, and one of them, Professor Ochorowicz, after rejecting all other theories as untenable, advances one of his own. Some points in this theory are plausible enough, but as a whole it must be rejected by Catholic scientists, if for no other reason than this, that it solves all difficulties on the basis of a purely materialistic philosophy.

What is worse still, both of these authors, if not explicitly at least by implication, show a decided inclination to explain away the miraculous. This tendency is quite general in

non-Catholic writers on these subjects, and is seen at its worst in Hudson's "Law of Psychic Phenomena," in which book many of the wonderful miracles of Christ are blasphemously pronounced to have been merely the effect of strong hypnotic suggestion.

The cool assurance with which writers such as this last lightly and passingly relegate miracles to the region of myth, and Christ to the level of a base impostor, is only equalled by the dense ignorance they show of a broad and deep knowledge of the philosophy of God's world. On the other hand Catholics should be mindful not to go to the opposite extreme, insisting on the miraculous where there is no miracle, or, at least, where there is no certain proof of a miracle. This course of action is very harmful to the cause of truth, as it gives our enemies a legitimate excuse for attacking us.

Mindful of this point Catholic scientists are only too willing to admit the beneficial remedial effects obtained through hypnotism principally in cases of functional nervous disorders and of some vicious habits. But they insist, and rightly so, that its curative power is extremely limited, and is to be called into play only by a competent medical practitioner of high moral character. And this brings us to the consideration of one of the most important phases of hypnotic phenomena, namely, the terrible control that the hypnotizer gains over the personality of those who frequently, or even in some cases, once submit fully to its power. We have no intention of dwelling on the reasons of such control; but the fact remains, and the dread possibilities of evil both physical and moral that may follow from even a frivolous tampering with hypnotism are only too well known to many of its ruined victims.

On this point Prof. Björnström insists most strongly. The preface to his book opens with a grave warning against meddling with this mysterious force; the same warning is repeated again and again as his work develops; a whole chapter finally continues in the same strain, and his last words to the public are: "From all this we find that hypnotism is not to be trifled with; that it can harm in various ways, and that it requires all the skill and conscientiousness of an experienced physician to properly use this powerful agency." In a previous chapter he had written: "There is such an infernal power in the hands of the hypnotizer that every one ought to be strictly forbidden to meddle with hypnotism except those who assume the responsibilities of a physician, and who have the people's welfare and woe in their hands."

This warning, necessary twenty years ago, is to-day even more necessary. For reading so much in the daily papers and magazines of spiritism and hypnotism and Emmanuel movements and faith-cures, it is not unlikely that many may be led, either through curiosity or the desire of regaining health, to consult some of the many quacks or disreputable physicians given to the use of hypnotic suggestion. Such a course is simply playing with fire, and those that embark in it are exposing themselves to the gravest dangers both to body and soul.

W. J. BROSNAN, S.J.

The Approach to the Social Question, by FRANCIS GREENWOOD PEABODY, Plummer Professor of Christian Morals in Harvard University. Macmillan Company. 1909. \$1.50 net.

This latest work of Prof. F. G. Peabody deserves the highest commendation for beauty and perfection of style. But it is impossible to bestow praise on it as a treatise on the social problem. The author points out moral idealism as the true approach to the social question. Moral idealism as conceived by him, is obedience to the absolute command of

duty. This obedience he considers not as resulting from the enlightenment of reason, but from the weight which the categorical command directly exercises on the will. But though blind and instinctive in itself, it leads to insight and vision.

As morality, according to the author, is essentially social and built upon a social basis, moral idealism is heroic surrender to social service. For this reason it perfectly coincides with social idealism and social heroism. Hence, "the Social question is not a fragment of modern morality, but a summary of it; not an eddy in the stream of modern goodness, but the main current in which goodness flows." Morality, likewise, in the author's opinion, coincides with religion. For religion, which fits the present age, is social. "Emotions which once uttered themselves in prayer, conversion and oral pledges, are now uttering themselves in philanthropy, social service, and industrial reform."

Christianity, too, is nowadays regarded not as individual, but as social redemption. But if religion coincides with morality, because it is essentially social service, it coincides also with social reformation and reconstruction—the social question. The two are "not competitors or alternatives, but successive experiences, logical steps in the education of the human race." Religion is the spiritualization of the social question, and the latter is the socialization of the religious life.

From a Catholic or even a Christian point of view the philosophical speculations of the learned author are not admissible. Moral heroism or idealism, to solve the social question, must be universal, among both capitalists and laborers, among the rich and the poor.

But the universality of heroism, if we consider human nature, is an impossibility. The author is of the opinion that it will be the necessary outcome of human evolution, and that it is already foreshadowed in the present social phenomena. But who can prognosticate its advent from the present class struggle, or who will maintain that, while in all preceding periods egoism and prudentialism were ruling, in the twentieth century heroic self-surrender to social service begins to prevail? And if, in general, moral heroism is not likely to become universal, moral idealism which consists in blind obedience to a categorical imperative, and which does not proceed from reason and insight, is not only improbable as a universal fact, but is a psychological impossibility, an absurdity.

We likewise object to the assertion that morality is essentially social and rests only on a moral basis; for it comprises duties not only to others and to society, but also to self and to God, in such a way that to the duties regarding God all others are subordinate. Still more decidedly must we protest against the modern view that true religion must be socialized, that is, must consist in social service, and that Christianity must be conceived not as individual, but as social redemption. Religion is primarily the subordination of man to God. Christianity, if it imposes only social duties and brings only social redemption, gives up faith and assent to divine revelation, divine worship and sacraments, and disowns the entire supernatural order, so as to become, like the Socialistic Kingdom of God, but earthly and temporal.

JOHN J. MING, S.J.

Captain Ted, by MARY T. WAGGAMAN. (New York: Benziger Bros.) is a book full of life and exciting adventures which appeal to boys' healthy fancy. Since even girls admire noble, manly boys, they too will follow with deep interest the fortunes of the young hero who gives his name to the book. False friends, green goods men and ghosts try the mettle of Captain Ted, who comes out victorious in the end.

The Autobiography of Benjamin Franklin, compiled and Edited with Notes, by JOHN BIGELOW. New York: G. P. Putnam's Sons.

This edition, differing in many particulars from the current issues, has the merit of following strictly Franklin's own manuscript. His religious views, which were reducible to belief in God's Providence and man's accountability, seem to have been founded on the mistaken notion that what is not understood in its entirety is necessarily doubtful, as if, forsooth, even the brightest human intellect could be the measure of all truth. His disgust with his pastor, whose sermons on election, reprobation and similar Calvinistic tenets seemed to aim at "making the hearers Presbyterians rather than good citizens and inculcated not a single moral principle" may have occasioned his slipping off the anxious seat. He was most happy in suggesting to one preacher a means of securing attendance at services (p. 283), for it was adopted with great success. At the end of the devotions each one present got a gill of rum! Some of his views on the thirteen virtues (p. 190) are, perhaps, traceable to certain erroneous medical notions which had some vogue at that time. The important part which he took in the public affairs of Pennsylvania includes everything from schools to war with the Indians.

The Fruits of the Devotion to the Sacred Heart, by REV. WILLIAM GRAHAM. New York: Joseph F. Wagner. Price 75 cents.

Conscientious preparation for the due observance of the First Friday will be facilitated by this series of twelve sermons. Full of practical suggestiveness themselves, each is followed by references to other standard works on the subject. If we were to express a preference, it would be for the sixth sermon on the Sacred Heart in the State, although, on second thought, the ninth sermon on the Sacred Heart in the Race might be put at the head of the list. The need of practising religious theory can hardly be insisted upon too strongly. The binding will not withstand much rough usage.

Under the Ban, by C. M. HOME. London: Catholic Truth Society, 69 Southwark Bridge Road, S. E. Price 1s. 6d.

This is a story of the times of England's cruel and irreligious king, John Lackland. Full of knightly deeds and with a flavor of holy sentiment, it gives, along with a stirring tale, a glimpse of English manners and customs as they were seven centuries ago. A slight slip

on page 177 gives "Pope John XXIII" credit for what he did not do. Maidens will sympathize with little Petronel, and boys will follow with lively interest the fortunes of the brave men of the lance and shield.

BOOKS RECEIVED

Promenades of an Impressionist. By James Huneker. New York: Charles Scribner's Sons. Net \$1.50.
East London Visions. By O'Dermid W. Lawler. New York: Longmans, Green & Co. Net \$1.75.
Bible Stories. Told to Toddlers. By Mrs. Hermann Bosch. New York: Longmans, Green & Co. Net 80 cents.
Jesus, Dir Lebe Ich! Kommunionbuch für West und Ordensleute. Von P. Regalat Trenkwalder, O.F.M. Innsbruck: Druck und Verlag von Felix Rauch.
Bibliotheca Ascetica Mystica: Ven. P. L. De Ponte, S.J. Meditationes de Hispanico in Latinum Translatæ a Melchior Trevisio, S.J. Pars V. St. Louis: B. Herder. Net \$1.25.
Briefe, Der Dienerin Gottes Mutter Maria Von Jesus. Stifterin der Gesellschaft der "Tochter des Herzens Jesu." Von Maria Deluil-Martiny. New York: Frederick Pustet & Co.
Chief Sources of Sin. Seven Discourses on Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth. By Rev. M. V. McDonough. New York: John Murphy Co. Net 75 cents.
Père Jean and Other Stories. By Aileen Hingston. London: Burns & Oates. Net 2s.

Reviews and Magazines

Philip Hanson contributes the third of his remarkable articles on the problem of Unemployment to the *New Ireland Review*. He shows that the Labor Exchange system which was adjusted to the needs of English cities, will not suit Dublin or other Irish towns with the possible exception of Belfast. He suggests that besides drafting superfluous laborers elsewhere or putting them in training colonies, the municipalities should abolish bad tenement houses, prevent overcrowding, extend the school period by a course of practical training and retain control of the pupils till they have found a desirable occupation. Rev. G. O'Neill, S.J., gives a very useful review of "The Cross-Roads," a play that is alleged to be an integral part if not a "dynamic factor" in the Irish Literary Revival. In demonstrating that it tends to kill rather than revive sentiment and hope, Father O'Neill lays down some sound directive principles which no good dramatist may ignore. More needful even than unity of action is unity of Impression—"Some one sentiment, idea, view of life, educed, fortified and glorified, out of the welter of passions and tangle of events which is life." The lack of it makes even "Wallenstein" a failure, for Schiller, "being too Protestant to side with the Catholic Empire, too rational to glorify the star-guided rebel, finds and leaves us cold." An article by Maude Joynt, M.A., proves that there are more solid workers in the Revival Movement than the author of Cross-Roads. She shows that Ireland had a lexicographer as early as the ninth century in the person of Cormac MacCul-

lenan, King of Munster and Archbishop of Cashel, whose Sanas, an elaborate etymological dictionary, is preserved in the Royal Irish Academy. Hence, "to Ireland belongs the honor among European countries within the Christian era of having produced the first dictionary in the native tongue." Arthur Synan has an excellent and well-deserved eulogy of Dr. McCaffrey's "The Catholic Church in the Nineteenth Century."

The *Irish Ecclesiastical Record* opens with an interesting account, pathetic in its historic significance, of St. Patrick's College, Antwerp, founded in 1629 by an Irish priest to provide for the succession of secular clergy in Ireland, and maintained under Irish management down to the French occupation of Flanders in 1795. It was one of the many institutions by which Irish priests, generously aided on the Continent, kept up the continuity of the priesthood in every diocese of Ireland for two centuries in spite of drastic prohibitive laws. It is a touching story of enduring heroism. Father Conry, writing from Rome, gives a graphic historical picture of St. Peter, his labors, joys and sorrows from Gennesareth to Rome, his martyrdom and final entombment. Dr. McDonald continues his friendly controversy with Dr. Coffey on the Philosophy of Energy in which he takes issue with the neo-scholastics of Louvain, who maintain that a dynamic factor, really distinct from local motion or kinetic energy, is required for the production of an effect. Philosophic readers of the old school will enjoy the predicament in which he places the modernizers, and endorse his statement that "the greatest bane of modern philosophy is that, instead of making use of plain words such as 'pass,' they have recourse to Influence, Dependence, Relation, Education, Production, Illumination, not to mention the vagaries that have come in with the Absolute, Relative, Transcendental, Analytic, Synthetic, Phenomena, Noumena and their congeners." Dr. Hogan's first instalment of a series on Modern Socialism shows that it is in its origin and nature fundamentally materialistic if not positively atheistic. His statement of the Socialist position and of the grievances of the proletariat under modern conditions is impartial and adequate. A Latin ode pays tribute in good Horatian verse to Ireland's apostle.

The Hispanic Society of America has made a happy selection of matter for No. 58 of its *Revue Hispanique*. A Hispano-Arabic charter of the year 1312, a summary of the feats of El Cid dating from 1498, and some letters of Spanish

savants of the sixteenth century bring us to a delightful sketch of a trip through Spain in 1603-1604. The tourist, M. Barthélemy Joly, a Frenchman who describes himself as "counselor and almoner of the king," sets out from Paris on Sept. 22, 1603, in company with the Abbot General of the Cistercians, who is to make a visitation of the Spanish abbeys of his order. Our counselor, who may have been the first "Cookie," the forerunner of hordes of sightseers, carefully traces the journey and jots down every detail that may be helpful to those who follow him. The lay of the country, the roads, the inns, the people with their customs and table manners, the cities, the public buildings, the churches with their treasures, all are passed in review. The description of the visit to the monks and hermits of Montserrat is particularly pleasing. It is patent that the writer is not unalterably predisposed to view the Spanish nation too favorably. So graphic is his quaint description of the haps and mishaps of the journey that we share with the gallant cavalier the pleasures and hardships of his tour.

The *Irish Monthly* devotes nearly a third of its March number to Sir Samuel Ferguson, whose centenary received fitting celebration in Belfast and Dublin last week. A sympathetic and discriminating appreciation of Ferguson's poetry by the late Hon. Roden Noel is reproduced with an introduction by Emily Hickey. A profound Gaelic scholar and antiquarian, Ferguson was one of the first to introduce to English-speaking readers the epic cycles of ancient Ireland. "Deirdra's Lament," "The Tain Quest," "Congal" and "The Lays of the Western Gael" reproduce the woof and spirit, if not the complex elaboration of verse-technique, of the Irish Bards. "His learned researches led him, a bard of olden time reincarnate, into long silent and deserted halls, into the very presence chamber of the Irish genius, built, like the walls of Ilion, to the sound of song; whereunto he linked new song chambers akin to those enchanted labyrinths of the past." Ferguson was the poet pioneer of the Irish Literary Revival, and his services are being now acknowledged a quarter of a century after his death, but Father Russell can proudly claim that the *Irish Monthly* paid him due honor while he still lived in two masterly essays by Judge O'Hagan, in Volume XII, 1884. Miss Hickey contributes a fine poem in praise of Ferguson, and Jessie Tulloch gives interesting recollections of John O'Leary, as kingly and almost as pagan as his royal namesake whom St. Patrick failed to convert. There are many other good things, but one fatal omission—the

Irish Monthly of March has not a word, good, bad or indifferent, about St. Patrick.

A sketch in the *Irish Ecclesiastical Record* reminds us that Catholics are often slow to follow the counsel of Ecclesiasticus: "Let us now praise famous men." How few know that John Walker, the greatest English lexicographer of his day, was an exemplary and zealous Catholic? Born in England 1732, the son of a non-conformist parson and brought up in anti-Catholic surroundings while the penal laws were still vigorously enforced, the light of Faith came to him while he was making a reputation as an actor. So famous was he that Garrick wrote a play for him in 1757, and the following year he went to Dublin, then a mecca for theatrical celebrities, whither he frequently returned. It was there he found the Faith, like Campion before him. Influenced by a Belfast merchant named Usher, who relinquished a prosperous business to become a Catholic and a priest, he not only became a Catholic, but renounced the stage for conscientious reasons, "considering how difficult it was to attend to his religious duties in a life of so much dissipation." He became an assistant teacher in a Catholic school which Father Usher opened in London, and published, 1770, in Usher's "Free Enquiry," what Bishop Milner calls "the first work that openly defended Catholics." He delivered lectures on elocution throughout England, Ireland and Scotland with great success to the end of the century, and in the meantime published his "Pronouncing Dictionary of the English Language," "Rhyming Dictionary," "A Rhetorical Grammar" and "The Melody of Speaking Delineated," a most original work, which has since had numerous imitators, as is indicated by its sub-title: "Elocution taught like Music adapted by Visible Signs to the Tones, Variations and Inflections of the Voice in Reading and Speaking."

When the "Royal College of St. Patrick" was established at Maynooth in 1794, Mr. Walker was appointed Professor of English Eloquence on the recommendation of Edmund Burke. Resigning in 1797 to give complete attention to a new edition of his Dictionary, which had attained extraordinary popularity, he continued to publish works on Grammar, Elocution and Rhetoric, and in spite of his unpopular religion, of which he was always a good exemplar and resolute champion, he amassed a goodly competence. He died in 1807 and was buried in the cemetery of St. Pancras. He was one of the long and distinguished line of literary Englishmen who, renouncing error, made open profession of the Faith

in the dark days of persecution or proscription. Dr. Grattan Flood justly asserts Ireland's claim to him as a convert through Irish influence, and a member of the first professorial staff of the National College of Maynooth.

Literary Notes

The following paragraph from the English *Bookman* contains interesting information concerning an unusually voluminous and successful Catholic writer: "There are nearly two hundred volumes of biographies, novels, essays, travels and miscellaneous literature standing already to Mr. Percy Fitzgerald's credit in the British Museum catalogues, and he has just added to them a biography of Samuel Foote. He enjoys the distinction of having both written a Life of Boswell and made the bronze statue of him that was set up at Lichfield a little while ago, and he has just completed a statue of Dr. Johnson, whose Life he has edited three times. Amongst other work as a sculptor, he made the sitting figure of Sterne, now in the York Cathedral Library; busts of Dickens that have been erected in Boulogne Town Hall, Bath Pump Room, Rochester Museum, and on the site of old Furnival's Inn; a tablet to Cardinal Manning; a tablet to Goldsmith that is to be seen in Brick Court, Temple; and the Memorial to Irving that has been placed in the hall of the Lyceum Theatre." When in addition to all this we remember that, on leaving Stonyhurst, Mr. Fitzgerald studied law and was called to the Irish bar, we are quite ready to pay him the tribute of our respectful amazement for his versatility and industry.

Esperanto, which seems to enjoy at present greater popularity than any other made-to-order vehicle for international communication, has built up a library of choice selections from European and American authors of note. Among the names occur those of Dickens, Hawthorne, Poe, Shakespeare, Chateaubriand, Cervantes, Fray Luis de Leon and Schiller. Rustiñol's "Leaves of Life" (Folios de la Vivo) is the latest acquisition.

The first Congress of Catholic Esperantists will be held in Paris, from March 30 to April 30. The Congress has the approval of Archbishop Amette besides the patronage of Mgr. Baudillart, the Rector of the Catholic University. The meetings will take place in the convention hall of the Catholic Institute.

It is announced in the English press that Mr. Everard Meynell is preparing an authoritative biography of Francis Thompson.

EDUCATION

A serious problem for university authorities is how to test the mental ability and the scholastic accomplishments of those who would enter a course leading to one of the learned degrees. Commonly enough of late years the "Credit System" has been followed. Admittance to a university is assured to the student who presents a certificate of sufficient credit points for work done in an approved secondary school. Educators are beginning to question whether this "Credit System" merits unqualified approbation. As President Butler in his last annual report to the trustees of Columbia University declares: "It is vitally important to be on our guard against the mechanical, the bookkeeping and accounting element in education. Nothing is easier than to permit students and teachers alike to gain an impression that before attaining a degree or an academic honor one has only to complete so many subjects, to attend so many hours, or to win so many points." The danger in the "Credit System" is that a mere time limit may take the place of the mental ability and scholarly preparedness which ought to form the real test of a candidate for university work.

In *The Creighton Chronicle*, a review emanating from the Creighton University of Omaha, Rev. William Dooley, S.J., Dean of the Department of Arts, offers a suggestion to meet the growing objection to the system. "Results might become more satisfactory," he says, "if the 'Credit System' and the Entrance Examination System were simultaneously employed. Let universities admit to examination those only who bring certificates from approved schools. Furthermore, let the approval or 'accreditation' of schools largely depend on the standing of their students in the university examinations. In this way school spirit and local pride might be aroused and become strong factors in sending to universities young men and women prepared to follow with profit and success a university course, and fitted to be brought to the crowning consummation of advanced scholastic endeavor, which is knowledge—deep, broad and comprehensive."

A new phase has made itself evident in recent controversy regarding the attitude of many of our colleges and universities towards religion and religious training. The charges made by a distinguished Catholic prelate in June last were met first by sweeping denials, but when categorical statements of the doctrines, commonly taught by professors of repute in the schools concerned, were alleged in proof of the contentions of Bishop McFaul and his numerous sup-

porters, a change of defense was seen to be necessary for the institutions coming under his condemnation. "The college man of to-day has less religion, but is more religious than the college man of forty years ago," is the response of President Thwing of Western Reserve University. "Certain changes in the form of the college men's religions have led outside observers to believe it is dying out. But the religion of the modern college student, while less noisy and emotional, is more effective and practical than that of forty years ago." President Thwing bolsters up his new defense with the statistical evidence he has collected to prove the altruism of college students who "seek to help each other into the best life." The answer is a notable example of the loose reasoning which is due precisely to the decadence of the genuine religious atmosphere in the modern American school. The charges made by Bishop McFaul imply a lapse from true Christian teaching and a tendency to theistic and agnostic standards in many American colleges. To meet the charges satisfactorily it is not sufficient to insist upon praiseworthy ethical standards among college men and moral rectitude of the limited kind that balks at drunkenness and other external delinquencies. Such standards argue but a strength of natural religion far below and different from the Christian life the Catholic Prelate contends for. Christianity implies fixed intellectual and moral principles. Its radical base is the belief in a personal God and an unfaltering acceptance of the divinity of Christ with all the consequent obligations growing out of this belief, binding the will of the individual to a definite course of moral conduct. Until the defenders of the "up-to-date" American school will have shown that the spirit born of this faith is not a stranger to the teachings of the professors in these schools, the pleasant picture of a helpful altruism in which "their students give silent cheer to each other in the upward progress" will in no wise satisfy the demand that our youth be trained in Christian principles and formed in the practice of Christian lives.

The cordial manner in which the Princeton Alumni Association of Long Island welcomed President Woodrow Wilson at a smoker in the University Club in Brooklyn last week did much to clear his plans for the development of Princeton University. The stand taken by Princeton of late years against the inorganic growth of American universities during the last two generations, through "mere miscellaneous, unsympathetic additions to their course of study," appeals widely to educators and shows that its President is in perfect accord with the graduate council of his school. In his ad-

dress to the alumni President Wilson explained the experiment which he has inaugurated as a reconstruction of Princeton from top to bottom, not because of past faults, but because the university world demands a new example of university life. The growth of the American university up to the present has been, he affirmed, too strongly influenced by German universities. That influence has not been for good because of the different conditions prevailing here. While the German universities, with their functions confined to technical and professional instruction, have no body of students going through the early stages of initiation into the great subjects of study, the American universities have grown up around colleges, so that "a really organic development on their part is impossible unless college and university be integrated in some way that will make them parts of an organic whole." Because the American college has been so great a factor in the enrichment of American life, President Wilson argued, it must not be abandoned but must be made the vital part of the university. To effect this integration is the scope of the present experiment going on in Princeton, and he hoped that the experiment might not be embarrassed or thrust aside owing to lack of harmony among those whose influence in any way counted in the work. To work it out successfully, President Wilson explained, was the reason of the changes he advocated: "the reorganization of the course of study with the establishment of the preceptorial system, in order to bring the students into close association with their instructors; and a reorganization of the social life of the undergraduates which should draw them into little communities in which they would be daily associated in a natural and intimate way with each other and with the older men who are the guides of the university." The scheme is no new one, and the experience of the broad cultural efficiency of somewhat similar plans long in vogue in the great English schools justifies approval of President Wilson's project. The benefit of the plan, if fairly tried, will surely be, as Princeton's President affirms, "to make intelligent, perceiving men of the undergraduates and of the graduates exact scholars, who have not ceased to be genial and comprehending men."

Recently, the new St. Joseph's College of Muskogee, Oklahoma, was formally blessed by the Rt. Rev. Bishop Theophile Meerschaert. It is under the management of the Brothers of the Sacred Heart. Founded at Lyons, France in 1821, by the Abbé Coindre, the Congregation of the Brothers of the Sacred Heart soon spread over the southern part of France.

In 1847, five Brothers departed for the United States to take charge of an orphan asylum at Mobile, Ala. At the present day the congregation possesses houses in France, the United States, Canada, Belgium and Spain. In the Novitiate at Metuchen, N. J., more than forty young men are preparing themselves for the noble mission of becoming Christian teachers; of inspiring by word and example, the love of virtue in the hearts of God's little ones.

SOCIOLOGY

We have taken occasion from time to time to call attention to the work of the Conferences of the Society of St. Vincent de Paul in this and other cities. The last *St. Vincent de Paul Quarterly* is of special interest, since it contains in addition to full accounts of the Golden Jubilee of the Society in New Orleans and of the annual meeting of the New York Society most interesting reports from other centres, and also of general charity work in which, though not under its own auspices, the Society is interested. We read in it of the summer outings given last year to 1,108 children by the Philadelphia Society, and the work both general and particular of the New York Conferences which we have already described. The reports by the probation officers of their successful efforts on behalf of paroled prisoners, of minors especially, are particularly gratifying, as also are those of the visiting committees in the public institutions of the city. These committees are most faithful in their charitable work devoting their Sundays to visiting the hospitals, the prisons and the Islands, teaching Sunday-school and looking after the temporal and spiritual wants of the sick and the prisoners. We cannot commend too earnestly this noble organization. Its work is Christian and supernatural and therefore of the highest efficiency.

The Borstal Association for the reformation of young criminals in England reports that during the last official year, 265 youths between sixteen and twenty-one years of age were subjected to its reformatory discipline. Of these, 157 are known to be doing well, 20 are believed to be doing well, 18 have been lost sight of, 29 are unsatisfactory, 41 have been convicted and 17 are still under discipline. It aims at correcting faults which arise from bad homes, street-corner loafing and others' neglect. The success of its methods has been so marked that Parliament has given discretionary powers to judges by which they may commit to a Borstal Institution instead

of to penal servitude young offenders who have been convicted on indictment. It handles young criminals and not boys guilty merely of petty misdemeanors.

The Cremation Society of England confesses itself disappointed at the little progress it is making. Last year the cremations in England numbered 685, an increase of only 8 per cent on those of the preceding year. In Germany the number is four times as great, while in France 94,000 have been cremated in 20 years. At the annual meeting just held the President found this discouraging; still, he added, as the Society is not working for dividends but for a great ideal, it will not close its crematory at Woking.

Dr. Durand, Director of the Census, judges that this will show a population of about 90,000,000. It will show, he thinks, a decline in the average number of the family, which he holds is to be attributed to the growing desire for comforts and luxuries.

President Diaz, through the Secretary of Government, has sent to all the state and territorial governors a circular letter directing their attention to "the alarming increase of leprosy," and calling on them for statistics of lepers and lazarettos, and for suggestions towards combating the disease.

ECONOMICS

A generation ago, lobsters were so plentiful that they were within the reach even of rather slim purses, but the recklessness and improvidence of those engaged in supplying the market have so lessened the visible supply that the toothsome crustacean seemed threatened with extinction. When recourse was had to artificial propagation, the difficulties at first seemed well-nigh insurmountable. It was easy to obtain the eggs, it was easy to hatch them, but there all easiness vanished, for the young lobster displayed cannibalistic tendencies and thrived at the expense of his mates. A method of successful lobster culture has been perfected by A. D. Mead, Ph.D., of the Rhode Island Commission of Inland Fisheries, which has proved to be commercially practicable. The female produces as many as 20,000 eggs, but for three weeks after hatching, the lobsterlings are so helpless that few survive. From the egg to the form of the mature lobster there are four stages, with three sheddings of the outer integument. During the first three stages the young swim about in an aimless haphazard way. If by accident they lodge on the bottom, they are quite helpless for

they cannot crawl, and must kick themselves loose or perish where they are. Prof. Mead's method follows as closely as possible the natural way. Tanks ten feet square with openings covered with wire mesh are sustained by rafts which are moored in a sheltered cove. To prevent the young from sinking to the floor and perishing or from preying too freely upon one another, each tank is provided with propeller blades by which a gentle upward current is continuously maintained. Boiled beef finely ground and beaten up in water with an egg-beater gave satisfaction as a diet, although clams, liver and other rations were tried. Feeding takes place every two hours, night and day. About 40% of the young fry can be safely carried through to the stage when they can be liberated and join in the struggle for existence. Although built as an experiment, the plant raised 322,672 lobsterlings to the viable age in 1908; but its chief merit is that it has shown that the work can be made a commercial success. Instead of joining the dodo, the lobster will remain.

The decline of exports and increase of imports still continues. During February, 1910, imports were 238 millions in value: in the corresponding month of 1909 they were 220 millions. The exports in February, 1909, were valued at 234 millions, while in February, 1910, they had fallen to 230 millions. These facts are worthy of the consideration of economists, the more so as our whole economic condition seems to be changing.

AMERICA has already suggested as one probable cause of the rise of the price of food, the increase of urban consuming populations without a corresponding increase of rural producers. The Bureau of Statistics confirms our view. It tells that the population of the United States has increased 12,000,000 in the last ten years, while the available food animals have decreased by 5,000,000. Their number has therefore diminished by 3 per cent while their value has gone up 22 per cent. The same causes explain to some degree the rise of value in grain and other such produce.

The department of agriculture, commerce and manufacturers in Mexico has undertaken to revive and extend an industry which was flourishing at the time of the Conquest four centuries ago, but which has largely fallen into decay. In the days of the Aztec rulers honey was very abundant and highly esteemed even on the tables of the great. The department, whose particu-

lar aim is to develop apiculture, will send specialists to the various states of the republic who will explain the latest scientific methods of apiculture for increasing the output. It expects to open up a very wide field for this industry which demands so small an initial outlay, for favorable conditions exist in every state and territory.

SCIENCE

In AMERICA, of March 12, it was stated that Pidoux, of Geneva, Switzerland, had found a comet close to Halley's. In a letter to the *Astronomische Nachrichten* No. 4392, he gives some details concerning his discovery, and says that on February 20 he was obliged, on account of gradual increasing cloudiness, to limit the time of exposure of a photographic plate upon Halley's comet to fifteen minutes, and that in developing it he found upon it a V-shaped nebulous object very much brighter than the comet. Before he could verify his discovery by a second plate, he read in the *Journal de Genève* the information taken from the *Standard* that a new comet had been found in Cardiff, Wales. The location and appearance of both bodies seemed to be identical. Pidoux then examined previous plates. One taken on February 14 showed no trace of the new comet. But one taken on the 16th had a similar object on the margin. He then announced his discovery.

Wolff, of Königsstuhl says that Lorenz had taken a plate on February 10 of the exact spot the new comet should have occupied according to its motion, but found no sign of it.

The discovery of the Pidoux comet as made in Cardiff, Wales, is given in *The Observatory* for March in these few words: "Shortly after six on February 18 a gentleman in Wales saw a comet for three minutes; it was W.S.W. at an altitude of 25 degrees; it had two tails at right angles, with the junction away from the sun."

The Pidoux comet is therefore most probably a mistake.

WILLIAM S. RIGGE, S.J.

Besides Halley's, two other comets are due to pass through perihelion this year. The first is Temple's second periodic comet, discovered July 3, 1873, at Milan. It has a period of five and a quarter years. It was seen in 1878 but missed in 1883 and 1889, then reseen in 1894 and 1899. Though a faint object it is visible in a small telescope. With each return its light seems to be diminishing. The second comet, due to return during the summer months, is D'Arrest's comet. It was discovered at Leipzig in 1851. Its period is about six and one-half years,

Its light is feeble and observations difficult even with large telescopes.

The present distance from the earth of Halley's comet is about 170,000,000 miles. Setting close upon the sun it is a rather difficult object to see, even in the telescope. In early April it will be visible before sunrise in the east, and, being then nearer the earth, will be more conspicuous than when seen in the southwestern skies.

The Astronomical and Astrophysical Society of America will send out about May 1, to the Hawaiian Islands, an expedition, to observe and photograph Halley's comet.

Profs. Cernovodean and V. Henry report, as a result of their further research in the germicidal effect of ultra-violet light, the following interesting data. The microbe-destroying action decreases more rapidly than the square of the distance. Using a mercury vapor lamp it was found that doubling voltage increased the germicidal efficiency five times. The time required to destroy the colon bacillus is four seconds at a distance of 82 inches and one second for 41 inches. All microbes are not equally sensitive to the rays, tetanus bacilli being the most obstinate.

Prof. Ewell reports that in the recent contest in microscopical measurements held by the Illinois Microscopical Society, the smallest measurement read was 1-2500 of an inch. The readings of Prof. Ewell, of Chicago, and F. T. Kelly, of Philadelphia, were judged to be of equal merit.

The authorities at Dover, England, have sunk into the spot where Bleriot landed a full size representation in concrete of his aeroplane, as a memorial of his daring flight across the Channel.

The Zeppelin north polar exploration committee has published its programme for next summer. A preliminary expedition for studying ice conditions, will sail in the Government vessel Poseidon from Spitzbergen on July 1st. A Norwegian ice-breaking steamer will be used to force an entrance into the polar ice and the expedition will return in August.

The gaseous element neon, isolated from the atmosphere by Prof. Ramsay, though exhibiting no marked chemical properties, has been found by T. Norman Collie to be possessed of a curious physical property. He sealed it up at a low pressure with mercury, and on shaking the containing vessel, found the mercury

strongly incandescent. Attempts are being made to utilize this for lighting purposes.

DRAMATIC NOTES

"Sister Beatrice" and "Brand," The New Theatre.—We fail to see any satisfactory reason for the production of the fourth act (or rather a fragment of it) of Ibsen's "Brand." Either the whole play or none of it. It is a presumption that everybody in an audience has read "Brand." As a matter of fact few have, and the fewer the better. Ibsen is a dramatic diagnostician of mental diseases and an out-and-out materialist whose dramatic demiurge is Fatality. His plays are neither wholesome nor enlightening, mere pathologic problems without remedies. Nevertheless, if he is going to be produced at all, a fragment is simply bewildering, and when a fragment of a problem play not understandable at all.

Maeterlinck wrote "Sister Beatrice" in his young days, before he had hit upon his philosophy of the Unconscious, and swathed it in Ollendorffian folds of symbolism. It is therefore free from the ponderous implications of his later dramatic work, and does not bother one with the mysterious "ohs" and "ahs" so lavishly interspersed in his period of symbolism.

In fact "Sister Beatrice" is merely a legend of Provence done into dramatic verse and sentimentalized in true Maeterlinckian fashion. It is better read than played. It is the story of a nun who deserts her cloister at the solicitation of a knightly lover. As she leaves for her life of sin, the image of the Blessed Virgin in the convent corridor steps down from its pedestal and takes her place, assuming all her duties and performing all her tasks during the twenty years of her absence without the community ever once realizing that the real Sister Beatrice has departed. In due course Sister Beatrice returns a disillusioned and penitent woman to beg forgiveness and die. In the meantime the pedestal had remained vacant of its statue. But when Sister Beatrice comes back, the image is found in its proper place, much to the surprise of the community, who loudly proclaim a miracle and declare Sister Beatrice a saint. One wonders why another image did not take the place of the first image upon the flight of Sister Beatrice. This would have more completely rounded out the miracle. The absence of the image during Sister Beatrice's sojourn in the world makes a rather disconcerting hiatus. It is needless to say that the play was beautifully staged at the New Theatre, somewhat

overstaged in fact, so as to render its setting too theatrical, which distracted somewhat from the illusion. Miss Matheson, in the double role of Sister Beatrice and the Virgin was as effective as the limitations of the Maeterlinckian corruption made possible. The piece, however, is pure sentimentalism and lacks substance. Its note is plainly falsetto, and we plainly feel that the author is out of harmony with the striking simplicity of the original legend, the purpose of which is to show the divine tenderness and mercy to sinners. In Maeterlinck's rendition, the legend is sacrificed to theatricalism and sentimentalism. The legend has its basis in the reality of the divine compassion; the play in the value of the story as a possibly effective piece of dramatic presentation leaving us untouched and sceptical.

"Julius Caesar," Garden Theatre.—It requires more than ordinary histrionic ability to present a Shakespearean tragedy in the Elizabethan style of staging, when there was but one and the same setting for every scene and every act. Under such conditions the entire interest concentrates upon the performers, who, perforce, have no assistance in the illusions which modern staging with its wonderful mechanical appliances and variety of artistic scenic effects produce in the imagination of the auditors. Lacking all this a play comes down to the bare bones of acting, and when the play is a Shakespearean tragedy, it is a histrionic test to which only the strongest can rise. Despite their earnestness and the well-modulated reading of their lines, showing careful training, the Ben Greet Players did not shine in their performance of "Julius Caesar." As a matter of academic moment to show the manner and method of an Elizabethan play in Shakespeare's own day it proved of interest, but beyond this, the "Julius Caesar" of the Ben Greet Players was not calculated to attract the play-goer.

"As You Like It," Academy of Music.—Mr. Sothern and Miss Marlowe opened their second engagement at the Academy of Music in Shakespearean repertory with "As You Like It," a perennial favorite with the public, as large audiences during the past week have demonstrated. Miss Marlowe, as Rosalind, is always charming. Mr. Sothern essayed a new role in the part of "Jacques," which, however, scarcely gave him opportunity for his powers. The melancholy cynic does not altogether suit Mr. Sothern's temperament, which shows to better advantage in romantic and active types. None the less his characterization was both pleasing and intelligent and in some respects novel.

CHARLES McDUGALL.

ECCLESIASTICAL NEWS

His Holiness Pius X, presiding over a Vatican Consistory on March 18, formally approved of the Beatification of Venerable Oliver Plunket, Archbishop of Armagh and Primate of Ireland from 1669-1681. Archbishop Plunket was arrested in 1679, on a charge of conspiracy, and after many months of painful imprisonment in Dublin Castle was tried in Dundalk by a jury of Protestants, who nevertheless refused to condemn him. He was then taken to London, where he was tried by an English jury before he was able to summon witnesses in his favor, and condemned to be hanged, drawn and quartered. It was evident that his firm adherence to the Catholic Faith was the sole cause of his condemnation. On July 1, 1681, he was dragged on a sledge to Tyburn and hanged, drawn and quartered in presence of an immense multitude. His head was recovered and is still in a good state of preservation. It is treasured in the Dominican Convent of Drogheda. The process of Blessed Oliver Plunket's Beatification was in charge of Cardinal Vincenzo Vannutelli.

In December, 1907, the English Court of Appeals reversed the decision of the lower court, which had decided between the Union Agricola of Tarragona, agents of the Carthusians expelled from France and the official Liquidator of the Grande Chartreuse, that the purchasers of the monastery who manufactured a liqueur they called Chartreuse alone had the right in England to the registered trade-mark. The case was carried to the House of Lords, and the Law Lords have unanimously confirmed the decision of the Court of Appeals. Lord McNaghten in giving judgment, after noting that the monks alone could make the real liqueur, because they alone know the secret process, and that the conduct of the Liquidator could not easily be reconciled with a regard for truth, pointed out that his only ground of action was the French Law of Associations, under which the Congregation had been dissolved and its trade-marks sold. He then laid down that a registered trade-mark in England was English property and its ownership was to be decided by English law, not by French. English law knew nothing of French dissolutions, liquidations, etc. Consequently the trade-mark remained the property of the monks or of the Union Agricola to which they had transferred it. Lord Shaw expressed himself more at length in the same sense. The other Law Lords concurred, and costs were given against the Liquidator.

Statistics concerning Catholic Indian work in the United States, gathered by the

Bureau of Catholic Indian Missions, for the year 1909 show that the 147 priests who are engaged in work for Indians have been furnished by the various countries as follows: United States 44, Germany 35, France 18, Italy 9, Canada 9, Belgium 8, Holland 7, Ireland 6, Switzerland 4, Austria 3, Sicily 2, England 1, Scotland 1. Two of the missionaries are natives of Rome, one is a full-blood Indian of the Pottawatomie Tribe.

Of 38 Jesuits engaged in the work for the Indians, 9 are natives of the United States; of 30 Franciscans 15 are natives of the United States; of 14 Benedictines 5 are natives of the United States. All the priests of other Orders and a large majority of secular priests engaged in work for the Indians are foreign born.

Religious engaged in work for Indians are classified as follows: Jesuit, Franciscan, Capuchin, Benedictine, Theatine, Norbertine, Society of the Divine Saviour. The oldest priest on the missions is 81 years of age and the youngest 24 years. The average age of the missionaries is 44 years.

The 44 native-born priests laboring among the Indians have been supplied by the various States as follows: Ohio 8, New York 6, Pennsylvania 6, Indiana 4, Minnesota 4, California 3, Massachusetts 2, Illinois 2, Michigan 2, Kansas 2, Maryland 1, Georgia 1, Kentucky 1, Wisconsin 1, Missouri 1.

The St. Patrick's Day celebrations were conducted throughout Ireland with the decorum appropriate to the occasion. Collections were taken up for the Irish Language Fund and sermons were preached in Gaelic in many of the churches. Protestants observed the day more numerously than usual, their churches also holding services, some altogether in Gaelic. This was not apparently in pursuance of the claim that St. Patrick was a Protestant.

Salzburg, Austria, is making extensive preparations for the Fifth International Marian Congress, which will meet there in July. In connection with this event it is recalled that one of the requirements of the ancient University there was that its professors should make profession of belief in the dogma of the Immaculate Conception. A splendid statue of the Blessed Virgin was erected in the public square of the Cathedral in 1771, and a magnificent collegiate church was erected in her honor.

On Palm Sunday the Sunday School of the Church of St. Paul the Apostle in this city, celebrated its golden jubilee with an imposing ceremonial that included addresses by Mr. David D. Malone and Dr. James P. Walsh. The Rev. Thomas McMillan, C.S.P., has been director of the Sunday School since 1870.

PERSONAL

The *Sun's* Washington correspondent found that Sir Ernest Shackleton's brilliant lecture "tended to discredit the saying that an Englishman has no sense of humor." The saying will have to be refuted by other evidence, as the explorer happens to be an Irishman. As stated in *AMERICA*, July 3, he is descended in direct line from Abraham Shackleton, friend and schoolmaster of Edmund Burke, who settled in Ballitore, County Kildare, in 1726, and whose descendants became allied by ties of blood and friendship with the leading commercial families of Ireland. Lady Shackleton is also Irish, being the daughter of the late Dr. Dorman, of Kinsale, County Cork.

Surgeon General Sir Alfred Keogh, K. C. B., up to last year Director-General of the British Army Medical Service, has been appointed head of the Imperial College of Science and Technology. His ability and energy were shown in the organization of the hospitals during the South African war, and in the founding of the Royal Army Medical College. It is superfluous to add that Sir Alfred is both an Irishman and a Catholic.

The Rev. E. Gregory Fitzgerald, O. P., Professor of Scripture and Moral Theology at the Dominican House of Studies, Washington, has been appointed pastor of St. Vincent Ferrer's Church, New York. Father Fitzgerald is a native of Washington, and was ordained to the priesthood in Columbus, Ohio, in 1898. He has been associated with the Dominican House of Studies at the Catholic University since 1901.

The process for the canonization of Mother Theodore Guerin, who founded the American branch of the Sisters of Providence, in Indiana, in October, 1840, has begun. She died fifty years ago.

Colonel Roosevelt and the other members of his family will be received in audience by the Pope, on April 5. If time will permit he will later take lunch at the American College.

Very Rev. Dr. John F. Schoenhaupt has been forced by illness to resign the office of vicar general of the Cincinnati diocese.

Rev. E. A. Brodmann, formerly pastor of St. Barbara's parish, Witt, Ill., has been appointed a chaplain in the navy, succeeding the Rev. Edward J. Brennan, of Hartford, who has resigned. The new chaplain is a native of Switzerland, who

came here when he was five years of age. He was ordained in 1902, and has since done excellent parochial work in the diocese of Alton.

It is reported that Father Lambert L. Conradi is dying of leprosy at the colony he established for those unfortunates some time ago on an island near Canton, China.

OBITUARY

Mr. Timothy C. Harrington, M. P., whose death in Dublin on the 12th inst. was chronicled in *AMERICA* of March 19, deserves more than a passing notice. Born in 1851, in the Bantry district, County Cork, which gave the Sullivans, Healys, and many other men of ability to the service of Ireland, he became a school teacher, and in 1878, while on the staff of Holy Cross College, Tralee, established the *Kerry Sentinel*, which soon won a national reputation. His ability attracted the attention of Mr. Parnell, who in 1882 offered him the Secretaryship of the Land League organization, which was then greatly lacking in business methods. In a few months he had made it one of the most powerful organizations in Irish history. Businesslike, helpful and just, but inexorable in suspending any branch that contravened the rules of the League, he was called and in fact was the real Chief Secretary for Ireland from 1882 to 1890. His organization of branches of the League in every parish in Ireland, ready on the instant to do the will of the central authority, was the strongest basis of Mr. Parnell's power. Imprisoned in 1883 for intimidation of the Westmeath farmers, he was elected to Parliament while in jail by Westmeath, the county he was accused of intimidating. Called to the Irish Bar in 1887, he was one of Mr. Parnell's counsel in the *Times* Commission trial and proved of valuable assistance to Sir Charles Russell. He was in America collecting funds at the time of the Parnell "split," and was the only one of the delegates to side with Mr. Parnell. He was later the first to plead for conciliation and was mainly instrumental in again uniting the party. He was a member of the Conference between the Landlord and Nationalist representatives which resulted in the Wyndham Land Act of 1903. Elected Lord Mayor of Dublin for three successive terms, a unique distinction, he declined, as a Nationalist and a Catholic, to attend the King's Coronation, which occurred during his tenure of office, though he was offered the inducements of high and lucrative position, as it was deemed desirable that the Lord Mayoralty of Dublin should grace the function. In public and private life his character was irreproachable. Though hundreds of thousands of Nationalist funds

passed through his hands and his influence was powerful in Parliament and in the country, he died a poor man. The management of the national organization was subjected to severe analysis at the time of the Parnell split, but there was never even an accusation of "graft" or maladministration of funds. An able and trenchant speaker and writer, both in Gaelic and English, he never catered to popularity, preferring the effective service of silent work to public honors. An exemplary Catholic and a total abstainer all his life, he was temperate and tolerant of speech and the strongest influence for harmony among the Nationalist representatives. Men of all parties and creeds attended his funeral, which was the largest seen in Dublin since Parnell's and the most representative given to any public man since the days of O'Connell. His Solemn Requiem was chanted by the Dublin clergy in University Church and he was buried in Glasnevin Cemetery, March 15.

Edward Joseph Le Breton, of San Francisco, was born at Folsom, near Sacramento, of pious Breton parents in the old California pioneer days fifty-eight years ago. He spent some years at St. Ignatius College, and had, besides, the advantage of additional training in France and Germany. Going into business, he was in the employ of the National Gold Bank and Trust Company at its failure in the fatal year 1875, and for some time after was engaged in winding up its affairs. When the banking house of Lazard Frères, which became afterwards the London, Paris and American Bank, was opened a year later, he entered it as accountant, though only twenty-four years of age. His extraordinary business capacity and sterling integrity were his chief capital, but they ensured success. For a long time he was President of the French Savings Bank, and on the failure of the California Safe Deposit and Trust Company, some three years ago, he was chosen as Receiver on behalf of the depositors. He executed his office fearlessly, and had just filed his report showing that he would be able to pay depositors 42 per cent of their claims, when death overtook him.

Mr. Le Breton was known to the Catholic community as a fervent Catholic, worthy of his old Breton name and blood. Some years ago he built the Home for the Little Sisters of the Poor in San Francisco in memory of his parents, and some time afterwards another Home in Los Angeles. He did not speak of his benefactions; but it is commonly supposed that these two houses cost not much less than a million, and considerably more than half his fortune. On the Feast of St. Joseph he went to

the Home in San Francisco to receive Holy Communion in honor of his patron. He had just turned from the altar when he was struck with a cerebral hemorrhage and died four hours later in the house he had built for God's Poor, amidst the prayers and tears of the Sisters and their wards, who looked on him as their father. When he recognized that the hand of death was upon him he said to the Sister Superior: "I am glad to die in the house I built to the memory of my father and mother."

Herbert Railton, whose spirited drawings will be remembered by all familiar with the English illustrated papers of the 'eighties, has just died in his fifty-third year. He was educated at Ampleforth and Mechlin, and soon became famous for his landscape and architectural drawings. His work in illustrated books is also greatly admired. "Coaching Days and Coaching Ways," "Westminster Abbey" and "Hampton Court" are well-known among the books that owe their popularity chiefly to his pencil.

QUERIES AND ANSWERS

M. O'B.—Information supplied by cheap magazines is to be suspected, especially in regard to Catholic matters. The *Munsey* series of *liaisons* is as worthless historically as it is morally indecent. It is not true that a Jesuit refused absolution to the actress Adrienne Lecouvreur because she declined to renounce her profession. No Jesuit attended at her deathbed; l'Abbé Languet, pastor of St. Sulpice, refused her ecclesiastical burial. There was no need to invoke the old canon law denying Christian rites to members of the histrionic profession; Lecouvreur's immoral life was notorious and to all appearances she died unrepentant. Voltaire had a personal interest in his protest against this denial.

B. F. Pittsburgh, Pa.—The Christ of the Andes is not a crucifix. It is a bronze figure of the triumphant Christ standing eight metres high holding a cross, not a crucifix, in His left hand, while His right is raised in benediction. The figure was cast from old cannon and was designed by an Argentine sculptor, Mateo Alonzo. It was inaugurated on March 13, 1904, to commemorate the pact of peace between Argentina and Chile, over a long boundary dispute. The idea was first suggested by Bishop Marcelino Benavente of Cuyo, and carried out for him through the efforts of the Christian Mothers' Association of Buenos Aires. The statue is mounted on a simple quadrangular pyramid six metres high, resting on a base twenty-five metres in

diameter. It is in entire proportion with majestic grandeur of the landscape of the lofty Andean peaks it tops. On the pedestal above the square base is a bronze plaque representing Argentina and Chile in sisterly affection symbolized by two figures, those of Señora Costa, President of the Christian Mothers of Buenos Aires, and Señora Riesco, wife of the President of Chile. On either side are the principal memorial dates in the history of the two republics and at the top the words: "Ipse est pax nostra qui fecit ex utraque unum." Another plaque bears this inscription: "The Workingmen's Societies of the Republic of Argentina to Christ the Redeemer, for the Definition of Peace between the Argentines and Chileans, 1902-1904."

LETTERS TO THE EDITOR

CRITICISING IMITATIVE ANGLICANS.

To the Editor of AMERICA:

I am an Anglican who subscribed gladly to your paper at the instance of a friend, a Jesuit, whose spirit and temper are like his Master's. I looked to AMERICA as representative of what was best in Roman Catholic thought and expected pleasure and profit in keeping in touch, through its pages, with the great Mother of Western Christendom. Will you pardon me a word of criticism which may seem oddly unwelcome considering the lavish encomia which you publish week by week?

My criticism is this—that you spare no chance to write spitefully of us Anglicans. You excoriate the *Literary Digest*, for example, in one paragraph for being impolite and offensive, even threatening a sort of Papal boycott of it for defiling its pages with manifest falsehood about your good Roman brothers who live in the moral atmosphere of Latin America. Then you pitchfork the benighted and "imitative" Anglicans (imitation, let us say, being the sincerest flattery), giving no consideration whatsoever to the feelings of those of your readers who may perchance belong to the Anglican obedience.

Knowing intimately the Roman position, I cannot, of course, expect you to give us the kiss of peace, and doubtless it is altogether human for you to abominate us, while it is equally human for you to deal gently with anything which has upon it the Papal seal.

But I ask you, dear Father, "if you love them that love you, what reward shall you have? Do not even the publicans do this?"

With the fullness of that sacramental grace, of which she has ever been so zealous a guardian, is it too much to expect the Holy Roman Church to love them which spitefully use her and persecute her, or

even to expect so little as that she be courteous to those Anglicans who are most of them very close to the spiritual side of the Apostolic See in their deep devotion to the sacramental life?

If you deem yourselves head and shoulders above the followers of the God-man who are non-Roman, might it not be because of your great advantages and spiritual riches, a case where the rule would be—*noblesse oblige*?

HENRY LEVERETT CHASE

St. Louis, Mo.

Professor W. D. Lyman, of Whitman College, Walla Walla, Washington, writes to AMERICA in answer to the criticisms on his book, "The Columbia River," made by the Rev. E. V. O'Hara, in the issue of January 22. Most of the errors pointed out by Father O'Hara are, he says, due to the slips, so frequent in all publications, by typewriters and compositors, and unfortunately missed in the proof-reading. He regrets these. In regard to his use of Gray's "History of Oregon," Professor Lyman protests that he does not regard the book as infallible, and he disavows any endorsement of the writer's prejudices and biased opinions. "No one," he adds, "has ever questioned the substantial accuracy of Gray's statements of events in regard to his journey across the plains, and the establishment of the Provisional Government of Oregon. I use that part of his work, and it is worthy of use."

Concerning what Professor Lyman says of the visit of the Indians to St. Louis to ask for Jesuit missionaries, he contends that it is essentially the same as Father O'Hara's own account in the Quarterly of the Oregon Historical Society of September, 1909, and was the incident that started the Protestant mission among the Oregon Indians.

I have read AMERICA with the greatest interest, and afterwards forwarded it to some of my confrères and friends. I feel confident that they will experience the same pleasure in reading it as I did. Each number of AMERICA is an improvement on the preceding one. Besides the great variety of subjects it embraces, the clear, concise and terse manner in which they are treated, and the very literary feature given to its various articles by its able editors and collaborators renders it worthy of the widest circulation.—Rev. A. Languet, O.F.M., Pietermaritzburg, South Africa.

AMERICA is, without any doubt, the finest and most interesting journal of the two dozen to which I subscribe.—H. S. Dorval, County Judge, Langdon, N. Dak.